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M. DE ROCHAS.

An Exponent of the
Philosophy of Life.

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HYPNOTISM

Persons desiring information on subjects connected with this department will address their communications Editor Hypnotic Department, Light of Truth Publishing Co., 313 to 315 N Front St., Columbus, O.

WHAT HYPNOTISM REALLY IS.

As there is such a general mistaken idea regarding hypnotism as a mysterious and dangerous force, I am prompted to write this article and explain as far as possible in the space permitted me the workings of this so-called power and show that it is nothing more than the employment of a law that we all use and are influenced by every day of our life. I wish to first state that I am not a professional hypnotist, nor do I approve of public hypnotic performances as generally given, for while there is no harm in them whatever, they are decidedly foolish as a public entertainment. Were they given with a view of instructing the audience rather than mystifying them, it would of course be different. But associating them with mystery only increases the ignorance the general public seems to have regarding the phenomena and as we have recently seen, causes the passage of laws that are really ridiculous. The one I refer to is an ordinance recently passed by the city council of Bryan, Tex., making the practice of hypnotism a misdemeanor, punishable by a fine. Just what was intended to come under the head of hypnotism was not stated. When one realizes that every mother who lulls her babe to sleep at night or soothes its little pains and bruises with a kiss uses this so-called hypnotic power they can see how really absurd such an ordinance is. Every one, regardless of their calling, uses the law of suggestion more or less, and their use of it is identical with that of the hypnotist. Anything that is not understood is generally termed mysterious, and such is the case with hypnotism; but before taking such steps as passing ordinances against its practice, an inquiry should be made to discover what it really is. This would not only prevent the passage of foolish regulations, but would enlighten instead of further mystifying the people. And the sooner they are enlightened the sooner will the mysterious "professor" and his performances disappear. No doubt the explanation I shall give of the subject will appear so simple that a great many will be inclined at first to reject them, even to those who have studied Bernheim, Moll, Hudson and other authorities.

For lack of space I will not go into a detailed history of the subject, but will merely touch upon the views of the most prominent investigators from Mesmer's time to the present. Mesmer was, I suppose, the first to practice and investigate hypnotism, but his theory that artificial sleep was induced by animal magnetism has been disproven. To Charcot of the Paris school we are indebted for extensive investigations, but his claim that only hysterical people could be hypnotized has likewise been found to be erroneous. Whether Braid fully understood the value of suggestion is not definitely known. Liebhaut, Moll and Bernheim of the Nancy school have done a great deal toward simplifying matters by showing that hypnosis is produced by suggestion alone. It remained, however, for Mr. Thomas Jay Hudson of Washington, D. C., to give us a working hypothesis in his "Law of Psychic Phenomena." This excellent work not only fully explains the relations and workings of the objective and subject-

ive minds and the power of auto-suggestion, but treats as well on spiritualism, telepathy, mental therapeutics, etc.

The foremost investigator of this subject in America today, however, is Herbert A. Parkyn, M. D., of the Chicago school of psychology. Dr. Parkyn has made a discovery that all other investigators seem to have overlooked, and that is that sleep is not necessary to "hypnosis;" that any one is hypnotized who is in a suggestible state, whether that state is accompanied by sleep or not. Of course the word hypnosis, which really means sleep, is used here in a broad sense for want of a better term. He has also found the reason why different subjects go into the different stages and degrees of sleep, and attributes it either to the direct suggestion of the operator or the subject's preconceived idea of the hypnotic state. He also finds that when used as a therapeutic agent the benefit derived by the patient is just in proportion to their "faith" when they do not understand that they effect their own cure, and in those better informed, in their appreciation of the value of auto-suggestion.

The general impression is that sleep is necessary to suggestibility, but such is not the case, and this fact has been proved by Dr. Parkyn in his clinical work. Frequently suggestions have a better and more lasting effect on patients in whom drowsiness or even fixation of the eyelids could not be induced.

I give this brief mention of these several authorities to show that their various views have been given due consideration and from which, coupled with my own observation, I have arrived at the following conclusions, which I think will prove themselves true upon investigation.

1. Hypnosis is any state in which a person is "suggested," or, to quote Dr. Parkyn, any condition in which a suggestion has an exaggerated effect.

2. When hypnotic sleep, so called, is induced, it does not differ in any way from natural sleep.

3. It can not be induced without the full knowledge, willingness and desire of the subject.

4. When asleep the subject is cognizant of his surroundings and all that is said or done around him, and is in no way compelled to obey suggestions that are distasteful or repugnant to him. As the moral nature never sleeps, the idea that hypnotism can be used for criminal or immoral purposes is absurd. If its use has ever been successful in such cases an investigation would have shown that the same result could have been obtained without its aid. The subject being in no way under the influence of any spell or power, it can be readily seen that the idea that criminals can be made to confess their crimes under its influence is also wrong. They can lie and deny equally as well when asleep as when awake, and if they are made to confess at all the confession could have been obtained quicker and more satisfactorily by a good prosecuting attorney.

5. As all the various things done by subjects when hypnotized are with their full knowledge and desire, it is evident that they produce the effect themselves and can do it at any time without the aid of a hypnotist if they choose. Then to plead hypnotism as

an excuse for crime is merely a confession of guilt.

6. While the existence of animal magnetism and telepathy is not denied, it has not yet been shown that it is necessary to the induction of hypnosis or that it plays any part at all. The hypnotic, like natural sleep, is induced by suggestion alone and does not differ from it in any way whatever.

From the foregoing it will be seen that the remarkable things that mystify the traveling hypnotists' audiences are mere delusions. In fact, some one has defined hypnotism as "self-delusion," and if we will only think a moment we will see that we are continually hypnotizing or "deluding" ourselves all day long. We often produce by auto-suggestion, amnesia, anesthesia, temporary blindness and all the imaginary pains and delusive ideas that seem so mysterious when presented on the stage. As examples of these self-delusions I will mention a few of the most frequent ones, that will suffice to show that my premises are correct.

Amnesia, or loss of memory, is more or less prevalent among every one, and yet there is really no such thing as loss of memory, for the mind stores away everything seen or heard from the time we are able to observe or hear them. The proof of this is that we often suddenly recall events and conversations long past, and, as we term, "forgotten." I have frequently enabled children to find misplaced articles by putting them to sleep and telling them that on awakening they would go directly to the spot where they had left the lost article. Of course this seems strange to the ordinary observer, but the same result could have been obtained by the child himself had he only realized it. His faith in hypnotism and belief in what I told him enabled him to recall what he believed he had forgotten. In very suggestible persons it is not even necessary to put them to sleep to produce delusions and hallucinations. I have often told them that "the tip of my finger they would **Elevate**," and they were, and sure enough a bystander asked their names and mentioned that they did not know. Some subjects can be made to **ATTEND** that they are transformed from the animal to another by a pat on the back, and they will carry out the suggestion by imitating the different animals to the best of their ability. Let it be remembered, however, that they are fully conscious of all they are doing, and that the idea that they always forget what has passed when aroused is wrong. If they claim to remember nothing it is merely another delusion, produced either by direct suggestion of the operator or auto-suggestion.

The sticking of pins through one's skin, though seemingly strange, can be done by any one if they will only tell themselves that they will experience no pain by the operation. Of course it is foolish to carry this practice to any extent, but it can be done, nevertheless; and if a person will try it once or twice he will then better understand how auto-suggestion controls sensation.

I have taken a little boy, not more than 7 or 8 years old, and inserted a pin through his arm when wide awake. Upon his mother asking him why he did not cry from pain he answered, "Because Mr. Alexander told me I would not feel it," thus showing that childish faith could overcome what many maturer minds could not understand or believe.

It is therefore evident that pain is as much a result of education as an existing fact. When one fully understands this truth they will be enabled to undergo even the severest surgical operations with comparative insensibility, and can likewise overcome not only all the physical, but mental pains as well, that beset them through life.

Catalepsy is often induced in various parts of the body, and the condi-

tion is identical with that produced by hypnosis. A well person can be made sick by a few persons telling him he is looking unwell, and one who is really feeling well is often made well by proper suggestion. Even doctors, many of whom denounce hypnosis as dangerous and something to be avoided, use this law of suggestion when they prescribe placebo for their patients, and for that matter, medicine itself often acts more as a suggestion than from any beneficial properties that it may have. It is indeed strange that the medical fraternity, to whom we all turn for relief when sick, and who really should be posted on this subject, gives it so little thought. They all assert, and are quite right in doing so, that one should not use hypnosis in treating disease unless they have a knowledge of medicine as well. Quite true, but the rule works equally well the other way, for a doctor is hardly qualified to treat disease unless he can diagnose and treat the psychological side of a case. The hypochondriac is often benefited by some "faith doctor" when numerous "M. D.s" have failed to help him in any way. In addition to these we see that the numerous believers in "faith cures," Christian Science, etc., do accomplish a great deal, though perhaps they are wrong in depending upon the mind to cure "all the ills that flesh is heir to." But that they are successful in a great many cases can not be denied, and whether they realize that they are employing this law of suggestion or not, it is a fact nevertheless. Nor do these remarks concerning physicians apply to all, for a great many do investigate and use this law in connection with medicine, but I have had several who are really good doctors and stand at the head of their profession tell me that they understood that hypnotism caused a great nervous strain on both subject and operator. A little investigation on their part would have shown them the absurdity of such a statement. Temporary blindness is another delusion, not an uncommon thing to us all. We see it every day and again hunt for some article in vain and then find some friend to show it to have been before us all the time? Yet we marvel at the same delusion when produced at hypnotic seances. Anesthesia is often induced, rendering a person totally insensible to sensation of any sort. This is more frequent when the mind is deeply occupied or something exciting is going on. Soldiers in battle when wounded in the early part of an engagement, often never discover the fact until after it is over and their thoughts are allowed to return to themselves. So it can be seen that the mind deludes itself continually, and whether the delusion is produced by self-suggestion or the suggestion of a hypnotist, the condition is identical.

And as auto-suggestion can produce these imaginary ills and pains, delusions and hallucinations, it is evident that by proper direction this same power can be employed to cure and dispel them. In fact, if one would only study the relation of their dual minds and the workings of auto-suggestion they would discover how easy it is to overcome the real pain or sensation of any sort and direct their thoughts in any channel they choose to.

Instead, then, of shunning hypnotism as a sort of "demonism," and denouncing it without knowing what it really is, let it be inquired into sufficiently at least to discover that it is merely a seemingly mysterious name applied to a law that, as I stated in the beginning of this article, each of us use every day of our life. Its therapeutic possibilities are almost unlimited, and with a full understanding of our own minds and the power we possess to direct and govern thought, we can then see how easy it is to attain and accomplish almost anything.

W. C. ALEXANDER, PH. G.

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PSYCHIC PROBLEMS

*** BY ***

LILIAN WHITING

NUMBER 1.

"I look to see science prove immortality."—Kate Field.

The absolute oneness of all spiritual life, whether in the physical body, in the physical world or in the psychic body in the etherial world, is perhaps the fundamental truth on which to base all speculative theories of psychic problems. The greatest obstacle to the general comprehension of the supreme truth of inter-communication between the two worlds of the seen and the unseen, lies in the fact that the change wrought by death has been greatly exaggerated and has also been relegated to the regions of the unknowable as well as of the unknown. This difficulty is the initial one to be overcome. First of all let us accept the truth that the physical world is a rudimentary and an experimental condition; that the physical body is a temporary instrument, designed to serve the real (a psychical) body for its contact with matter during its sojourn here, but that the individual, whether in his psychic body in the etherial world, or whether he is still encased in the temporary physical body in the material world, is practically the same and that thus communication between the two worlds is possible on coming to a recognition of spiritual laws. The change we term death is simply in the withdrawal of the psychic body from this physical case. The etherial world in which it then enters is the real world; the world of finer forces, of higher potencies than this. Science in its discovery of the inner ether offers a reasonable theory, and one which may very possibly be verified by psychic research, that this finer ether is the atmosphere of the spiritual world; that as we here, breathe the air around us, so they, in the realm just beyond, breathe this inner ether. This brings our perceptions of that realm into a somewhat definite form and enables us to grasp, to some degree, at least, the conception of the interpenetration of the two worlds.

It is sometimes objected that the spiritual and the physical can not co-exist in the same space. But let us keep to the realization that all persons in both worlds are spiritual beings and that the life of the spirit is not determined or controlled by the incident of being in or out of the physical body. What different degrees of life are, practically coexistent here in the same block, the same house, even. Take two adjoining rooms in an hotel and how vast a gulf may yawn between the quality of life lived in each. Science has discovered that the atmosphere is electric, and that thought is a force even more potent than electricity, and these two truths suggest a very reasonable clue to the process by means of which thought darts through space and reaches those in the etherial world.

The magnetic sensitiveness of the spirit to thought currents is astounding. It has long seemed to many persons that the very air conveyed messages—and so it does. One may "call up" another, in either this world or in the etherial world, at any time simply by directing to him a strong current of thought. The thousand little things generally ranked as coincidents are really illustrations of this law. One thinks intently of a friend whom perhaps, he has not met, or heard from,

for years, and presto, a letter, or the person himself appears. One can settle misunderstandings, convey counsel, entreaty, instruction or irritation—all by the quality of the thought he sends forth. All this is a part of the phenomena of spiritual life. We must not make the mistake of imagining we become spiritual beings only by death. We are spiritual beings and our real life is, even now, in the spiritual world and carried on by means of spiritual forces. Everything which is intellectual and moral is of the spirit. Such men as Edison and Tesla are dealing with the higher spiritual forces. When Cyrus Field laid the Atlantic cable it was a work of the spiritual rather than of the physical world. So is the vast works of commerce, of transportation, of building, the discovery of new countries and the promulgation of the higher civilization in every form. We must not regard spiritual life as limited to mere religious or devotional rites and ceremonies. These have their place, and an important one in life; but they are included among a thousand other things that make up the life of the spirit. Man is primarily and permanently a spiritual being, and only incidentally and temporarily a physical being.

The power of each individual life is multiplied indefinitely by achieving a clear and well-settled view of its relation to the unseen world and the recognition of the potent and sympathetic companionship of the unseen friends and helpers. Under proper conditions we can all of us go into the etherial world at any time. (As we must claim that the present world is also a spiritual world it is clearer to use the term etherial to designate the state entered at death.) Prayer, the concentration of high aspiration, the intense call of the soul opens to our spiritual senses the higher potencies of the realm just beyond. One may draw to himself musical creation, or poetry, romance, inventions, ethical truth, the power to solve mathematical problems, any thing, indeed, of which he has in himself, the magnetic germ. It is by placing himself in this rapport with higher spiritual forces that he is enabled to create in the astral that which will afterward appear objectively. One may sit down alone at night the last thing before retiring to rest, and actually create all the next day for himself; its incidents, its grouping of persons, its achievements. The atmosphere holds every element that goes to make up the combinations of outward life and we can draw from it at pleasure. The astral world is plastic to the touch. Every form can there be moulded. It is perfectly possible for any one to study the spiritual laws that control all life—in the physical and in the etherial worlds and learn to create his own life. Not only is this possible; not only is it one's privilege; but also it is the duty, the responsibility of every individual. Sweetness and light are to be had on the same terms as bitterness and darkness. It is only a question of spiritual selection. It is only a question of recognizing the oneness of life, which though divided, is not separated by the event of death. The intimate and magnetic inter-relations between life in the physical and in the etherial worlds will be discussed in the next paper of this series.

SPIRITUALISM AND POLITICS.

By Professor J. S. Loveland.

In the Light of Truth of July 3 J. F. Macomber says: "Spiritualism should have no connection with politics or parties." The article, from which I quote the above gives a most vivid and truthful description of the "moral delinquency extant" in our country and the terrible poverty which is largely its producing cause. He also shows that no radical curative measures are being instituted to remedy these fearful conditions. That the most and best that present efforts can accomplish is mere palliation. I think every careful thinker will fully agree with Brother M. in this conclusion. And also will fully indorse his position as stated in the following sentence: "A complete cure of the evils in society can only be made by going to the root of the matter; poultices and plasters are no longer of benefit. Only by making men free to enjoy and use the blessings which a bounteous nature has everywhere bestowed; by abolishing the private ownership and monopoly of the earth and of the means which are necessary for the production and distribution of wealth, and making them the property of society, to be used for the common good and benefit of all, can the ills that affect society be cured."

No truer words were ever written than the foregoing. The sentiment embodied in them should be repeated every week in every Spiritualist paper in the world; for, as Brother M. well says "the glorious religion of Spiritualism can make but little headway comparatively under present conditions." What shall we do then? Our brother well answers, "Change the social and economic conditions."

Here the question leaps from every mouth, "How can this be done?" I answer, in the first place, continue to show up the tremendous necessity for change by publishing such articles as the one we are noticing. Also by uttering the same from all the platforms in the land. In short, by all possible means educate the popular mind in the true science of social statics, or political economy. What next? Change the infamous laws which now disgrace our statute books. Enact justice into law. Make law the defense instead of the destroyer of liberty. Give "equal rights to all, special privileges to none." Make the "Declaration of Independence" a living reality instead of "a glittering generality"—a fetish to be brought out of hiding once in the year, and be mouthed over on the Fourth of July.

"But," you say, "this means going into politics." Yes, of course it does. It means going in with all your soul, and all your Spiritualism. And until Spiritualism does go there, in its fullness and power, a large portion of the earth will be only a probationary school for hell.

"Psychic World" given away with a three months' subscription to Light of Truth. See adv.

THE AGE TO COME.

We are living today in the dawn of a new age. This new age is radiant with promise. It comes unheralded by the pomp of civil or ecclesiastical power. It has its origin in the hidden recesses of the human soul. In the past, civilizations have come up, flourished for a time and then gone down. But the coming civilization finds its life in the dynamics of a Spiritual force that can never retrograde. The brightest ideals of the past are to be fully wrought out and applied in the new. —The New Woman.

Now is your chance to get a three months' subscription free. See our offer.



EMILY P. BEEBE.

Mrs. Beebe was born in Vermont. She received the light of Spiritualism in 1888, when she began to develop as a medium. She soon became an inspirational speaker and has been in active service ever since. She has held various offices in different societies, and has organized a number of societies herself. Since March, 1897, she has been serving a society at Horton, Mich., of which she is also the president.

A METAPHYSICAL SMUDGE.

When the mosquitoes and gnats are troublesome I make a smudge of chips and leaves, and sit enveloped in the drapery of the smoke. That is an airy armor which is proof against all insect weapons. They can not face that vapor, but content themselves with sounding their trumpet valiantly from afar. So delicate and intangible often are our defenses against other enemies. Who knows what pestiferous people are kept at a respectful distance by a certain atmosphere of reserve with which the sensitive man envelops himself? When I hear the buzz and hum of some human insect who is approaching to sting and bite me with gossip and nonsense, I make a smudge of dignified silence, and surrounded by that as by an invisible vapor, I sit secure against attack. He may buzz from afar, but he can not reach my ear with his little bill.

But it is not alone enemies that are kept away by these vapors of thought with which we consciously or unconsciously surround ourselves. I doubt not the angels of heaven are kept away from us by the atmosphere of earthliness which most of us generate out of our life, and thus surround ourselves with. They can not come near us because of the thick smoke of selfishness and materiality. If we would but refine our atmosphere and make it pure by thought and aspiration, like the rosy air of morning, fragrant with love and adoration, we might be visited by holy ones of the higher life, whose presence would comfort and strengthen us in our hours of sadness and gloom. We can not expect angels to push their way into the heavy atmosphere of a merely animal life. Let us make our life spiritual, and surround ourselves with an atmosphere of light, and angels shall often visit us.—Solon Lauer.

OUR OFFER.

By purchasing a copy of "Psychic World," an illustrated Spiritual novel, by the author of "Higher Realms," and a sequel thereto, for

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CORRESPONDENCE

NEWS NOTES.

Melbourne, Australia, has 300 mediums.

The New Era (Oregon) camp closes Aug. 1st.

Maggie Gaule arrived at Lake Brady last week.

Mrs. Greenmyer of Cincinnati is at Cassadaga.

Fred P. Evans has gone to Onset Bay, Mass.

Oakland, Cal., contemplates a school for mediums.

J. B. Koons has been lecturing in St. Johns, Ills.

W. B. Milner of Los Angeles, Cal., is on a visit to San Francisco.

Mrs. Schlessinger is holding illustrated lectures in San Francisco.

Onset opened camp this season with a larger attendance than last year.

Dr. Peebles has arrived in England, and spoke in London on the 4th inst.

Dr. H. C. Rines holds Spiritual services at 909 Market st., San Francisco.

Eaton, O., is obtaining materializations in the presence of H. F. Holland.

A translating medium is the latest. Such is E. A. Blackden at Onset, Mass.

W. J. Colville has been given a reception in London, where he is lecturing.

After July 30 a full brass band will be in attendance at Lake Pleasant camp.

Mrs. M. A. Schoepflin is secretary of the West Denver Liberal Thought lyceum.

The Lowell, Mass., Spiritual society is holding grove meetings at Earncliffe.

The Orient hall services of Portland, Me., will be continued through the summer.

Mrs. Kate Hoskins has a Tuesday evening circle at 701 McAlister st., San Francisco.

Lake Pleasant is considering the advisability of free admission to their camp grounds.

B. A. Stevens of San Diego, Cal., is becoming a popular writer on Spiritualistic matters.

Mrs. C. Cornelius, formerly of New York, is now located at 8 Mason st., San Francisco, Cal.

Nebraska and Kansas Spiritualists will hold a campmeeting conjointly near Franklin, Neb.

Mrs. Celia Hughes will take up her abode at Lily Dale till September, when she returns to Chicago.

Judge A. H. Dailey of Brooklyn, N. Y., speaks at Queen City Park, Burlington, Vt., tomorrow.

Prof. C. E. Webster lectured on Spiritualism at the Ninth St. theater, Tacoma, Wash., on the 4th.

Mr. Thomas Lees officiated at the funeral of Mrs. D. A. Doolittle of Cleveland, O., on the 7th inst.

Astrological readings by C. T. Wood engaged Plymouth, Mass., Spiritualists two evenings of this week.

Der Fuehrer, the German Spiritualistic monthly of Milwaukee, has been suspended for the present.

West Grove, Ind., had Mrs. S. A. Crowfield of Muncie for two lectures, which were highly enjoyed.

The First society of Portland, Ore., has moved to the new Alisky hall, cor. of Third and Morrison st.

Frank T. Ripley has been lecturing to interested audiences at the Ad Fellows' temple, Elmira, N. Y.

The Lookout Mountain campmeeting was a marked success and much enjoyed by those who attended.

Miss Minnie Weber of San Antonio, Texas, donated a beautiful oil painting to the First Society of that city.

E. R. Kidd of Canton, O., is employed by the Lake Brady company, and is at present at their camp grounds.

The Temple Heights Spiritualist campmeeting opens at Northport Me., Aug. 14th, and extends to the 22d.

Lake Sunapee will have Mrs. Juliette Yeaw, a prominent eastern worker and minister, from July 25th to Aug 1st.

Carrie E. Twing spoke at the Psychic Research society, Fireman's hall, East Aurora, N. Y., on the 9th inst.

Among the healers at Lake Pleasant camp is Mrs. Bradley Newe Hunt, sister to the famous Vermont healer.

Moses Hull will speak at Topeka, Kan., on the 27th, 28th and 29th, when he goes to Clinton camp for ten days.

Dr. J. L. York, the Ingersoll of the Pacific coast, lectured at the Spiritual congress recently held at Oakland, Cal.

Sardou's play, "Spiritisme," was performed at the Adelphi theater, London, England, on the 6th and 7th inst.

Nine new cottages have been erected at Lake Pleasant camp ground this season, among them several with two stories.

Mrs. M. Gardner of Cottonwood, Texas, is developing as a materializing medium—so far with very satisfactory results.

Dr. J. M. Peebles, who has been traveling in the Orient, writes that nearly all Hindus he has met are Spiritualists.

After a visit to San Francisco, Mr. and Mrs. McLeod, well known mediums, have concluded to make their home there.

Mrs. Dillingham-Storrs of Hartford, Conn., has closed her Sunday meetings for the season and is open to outside engagements.

Dr. J. L. Manley of Pioneer, Tex., is doing missionary work in his section. He is also making efforts to get up a Spiritual library.

The first lecture of W. J. Colville in England was given at the home of Mrs. R. Morgan, 36 The Crescent, Peel Park, Manchester.

The Harmonial Association of Los Angeles, Cal., had Maud Freitag for this month. She may be addressed at 316½ S. Spring st.

The First Spiritual church of Cincinnati will continue to hold services during the summer. Mr. J. E. Bruner is president of the same.

Miss Lydia Allen of Houston, Tex., and John W. Ring of Galveston, exchange rostrums occasionally by way of interesting their audiences.

A first-class lyceum, with efficient teachers and a ladies' aid, will be instituted in connection with the Cincinnati First Spiritual church.

Mrs. Clara Watson is stopping at the home of Mr. J. J. Morse in England. The address is Florence House, Osna-burg st., Euston Road, London, N. W.

Atlanta, Ga., has an active Spiritual society which is seeking talent for the coming season. Address, Secretary Society of Spiritual Science, 46 Inman building.

Mrs. M. Stumpf of 850 Columbia ave., Baltimore, writes that Mrs. Lizzie Kelly of Maine is holding successful seances at her home, and is open for further engagements.

Mrs. Dr. Jennings of Jennings & Spencer, who left Cincinnati some years ago for California, is married. Her present address is Dr. Jennings-Verity, Box 696, San Diego, Cal.

Secretary Francis B. Woodbury surprised the Lookout Mountain campers by suddenly appearing in their midst. He was joyfully welcomed. Mr. W. F. Ney of New Bedford, Mass., accompanied him.

Transitions: Martha E. Rogers of Pavilion, Mich.; Miss Anna Hart of London, Ont.; Alice Frazier of Belum, (aged 15—only child of Mr. and Mrs. Frasier); W. T. McCully of Portland, Ore.; Mrs. D. A. Doolittle of Cleveland, O.

Following is the new board for the Lookout Mountain Campmeeting association: President, Jerry Robinson; directors, J. Seeman, J. Gottschalk, Tomlinson Fort, P. R. Albert, I. W. White, secretary, of Chattanooga, Tenn.; John McDougall, Lookout Mt.

Among the talent at the Arthur Hodges society at Lynn, Mass., are Mrs. Lincoln of Boston, Mrs. J. S. Scarlett and L. J. Ahernan of Cambridgeport, Mrs. Dr. Dowland, Dr. Fur-bush, Dr. J. A. Pierce, Mrs. A. J. Brennan and Misses Lena and Elsie Burns.

The Spiritual congress in Oakland, Cal., held three sessions daily from June 29 to July 4. Dr. N. F. Ravlin presided, and opened it with a lecture on the "Growth of Ideas." Dr. Sivartha, Mrs. Lillie, Dr. York, Mrs. Maude Lord Drake, Prof. Loveland, Madam Montague and others were the speakers. The closing oration on Sunday was on the "Future of the American Republic."

Under the auspices of the Ladies' Sewing circle the Spiritualists' hall of Plymouth Mass., was opened to the public for lectures May 2, and by the generosity of the following-named speakers five meetings have been held there: Mrs. C. Fanny Allen of Stoneham lectured May 2; Charles T. Wood of Boston May 16; Mrs. Juliette Yeaw of Leominster May 30; J. Frank Baxter of Chelsea June 13; Dr. F. H. Roscoe of Providence June 20. J. Frank Baxter again July 18. Charles T. Wood will lecture again on July 22 and 23, and give horoscope readings at a fair which the ladies of the Sewing Circle are arranging to hold on the above dates.—H. E. S.

THE KAW VALLEY SPIRITUAL ASSOCIATION

Will hold their first annual campmeeting at Garfield Park, Topeka, Kan., commencing Saturday, Sept. 4, and continuing until Monday, Sept. 20, 1897, inclusive.

Sunday, Sept. 5th—Lecture by Dr. Adah Sheehan; concert by Marshall's famous military band; lecture by Will C. Hodge; and during the week there will be two lectures each day by Dr. Adah Sheehan, Will C. Hodge and others.

Sunday, Sept. 12th—Lecture by Mrs. Cora L. V. Richmond; concert by Marshall's military band.

Tuesday, Sept. 14th—Woman's day, opening address by Mrs. Richmond.

Wednesday, Sept. 15th—Veterans' day, Major G. W. Burge, chaplain of Lincoln Post No. 1 will open the meeting with prayer. All old soldiers and families are invited free.

Sunday, Sept. 19th—Lecture by Will C. Hodge; concert by Marshall's military band; and lecture by Dr. Adah Sheehan.

Public tests from the platform by renowned mediums.

The wonderful Brockway family, test mediums of the Pacific coast, will be with us. Also materializing, slate-writing and psychometric mediums will be there.

For particulars address T. P. Kelley, Secretary, or A. Markley, President.

DEVIL'S LAKE CAMP.

Our camp was opened July 11th by those grand workers, Mr. and Mrs. E. W. Sprague. They are a host in themselves. Verne Cooper of Mason, Mich., is also on the grounds, and will give independent slate writing and seances for materialization. Helen Stuart Richings is to arrive soon.

D. P. HUGHES, Sec.

MR. KELLOGG AT LAKE BRADY.

The Spiritualist encampment at Lake Brady, O., gave its second excursion of the season in honor of the Fourth. The celebration began Saturday and continued till evening, closing with a display of fireworks Monday evening, notwithstanding a driving rain during the day.

Hon. O. P. Kellogg, who was elected to the senate by the women of Wyoming territory, was the orator for the occasion. Unlike most Spiritualist lecturers, Mr. Kellogg is inclined to be conservative.

He spoke in glowing terms of our achievements as a nation, and paid a high tribute to those who had labored as statesmen and soldiers for its advancement. He called attention to the fact that the American flag has been made and partly designed by a woman, and declared that a woman who could make such a flag had a right to vote under it.

Mr. Kellogg believes our country is advancing towards a civilization in which the interests of all citizens of the nation will be the special care of the government.

Benefiting by past mistakes, our lawmakers will yet solve the problem of equal rights to life, liberty and the pursuit of happiness. In reviewing the religions of the past, he said John Calvin had the dyspepsia and it got into his creed, and so the pessimistic doctrine of total depravity had its birth. But what mother now could be made to believe that the darling babe she clasps in her arms is elected to eternal damnation? I like the Episcopal church; it's a place where you can go or religion.

Materialism is a pretty good thing, but it has no soul in it. Our Second Adventist brethren allow us a soul, but want it to sleep till the resurrection day, and then reanimate the old body. Just imagine that day, among the people who have lost their bodies piecemeal; the air is full of legs, arms, toenails, etc., hunting each other up, and when they finally get together the old carcasses straighten up and stand like tombstones until the soul finds its own. I knew a young soldier who lost a leg and arm, and had his face shot away in battle. He wrote to his girl:

Dear Mary: I can not ask you to marry such a wreck as I am.

She wrote in answer: Dear William: As long as there is enough of your body left to hold your soul, I want it.

She knew his soul was still there, God bless her, sweet girl. I would like to marry her myself. And she knew as well as we all know, that the soul can live through all eternity with a very small piece of a body, or none at all.

Mr. M. Henry is doing good work there with his spirit telegraphy. Harry Chase, spirit photographer, is also here.

MRS. M. MCASLEN.

An illustrated Spiritual novel—the Psychic World, by the author of Higher Realms—and a three months' subscription to the Light of Truth, 25 cents.

ONSET, MASS.

The campmeeting which opened here on the 4th of July extends through this month and August.

Among the latest engaged are Mrs. C. Fannie Allyn, Prof. J. W. Kenyon, Mrs. A. E. Sheets, Prof. W. F. Peck, Mrs. A. M. Glading, Dr. C. W. Hidden, Mrs. Sarah A. Byrnes, Mr. F. A. Wiggins, Hon. L. V. Moulton, A. E. Tisdale, Mrs. M. E. Cadwallader, Mrs. Carrie F. Loring, Mrs. J. H. Jackson, Mrs. H. L. Resegue, Mrs. Carrie Twing, H. D. Barrett, Mrs. Maggie Waite, Dr. George A. Fuller, Mrs. A. B. Walcott, Moses Hull and W. J. Colville.

Dr. Fuller, chairman; Mrs. A. F. Tripp, secretary.



V. S. U. HOME.

V. S. U. OF BOSTON, MASS.

The Veteran Spiritualists Union was incorporated in 1891, under the laws of Massachusetts, for the purpose of enrolling and organizing Spiritualists for co-operative action in promulgating the truths of Spiritualism, to solicit bequests and donations from all Spiritualists who desire through its agency to alleviate the necessities of the sick or destitute—a work which it has carried on to the full extent of its means, having sent out nearly six hundred checks and postoffice orders, ranging in amounts from three dollars to fifty dollars into fifteen states of the Union, from Maine to California, to sick and destitute Spiritualists who, but for the assistance received from the Union, would have suffered for the necessities of life. Subscription may be sent to Mrs. J. S. Soper, care Banner of Light, Boston.

Of the founders of the Veteran Spiritualists' Union we find some of the best known names in Spiritualism. Dr. H. B. Storer, with his able co-worker, Jacob Edson, recently passed to spirit life, was an eloquent speaker, in early life a fine clairvoyant medium, and of late years in great demand as a speaker at funerals. Personally Dr. Storer was an unusually charming man. Mrs. H. S. Lake, Mrs. Mary T. Longley, Mr. Wm. H. Banks, Moses J. Dole and Mr. James H. Lewis were among its most active supporters, and the rest of the charter members deserve honorable mention.

In order to procure and support our much-needed Veterans' Home it was thought necessary to create by subscription a new department of finance, to be called the Home Department.

There are now three departments. First, the general department fund, obtained from membership fees and donations not specially appropriated. The second department, our immediate relief fund, is obtained by donations for that specific purpose, but is at present, I regret to say, suspended on account of the urgent need of paying off the debt on the Home.

Feb. 7th, 1893, a committee, according to the record kept by our historian, Moses T. Dole, Esq., consisting of Dr. H. B. Storer, Jacob Edson and Foster D. Edwards, reported in favor of purchasing an estate for a home.

This was not carried out until 1896, by the present board of directors. The estate of Dr. H. F. Campbell, situated in Waverley, a part of the beautiful town of Belmont, adjoining the Metropolitan Park reservation, which contains the far famed Aggaziz Oaks and charming moraine mentioned in the writings of the poet Lowell. The house contains twenty-two rooms with a parlor having a seating capacity of one hundred, and fifty people, where Spiritual seances are held from time to time. The estate consists of about four acres, including a delightful grove. It is reached by the Fitchburg and Massachusetts Central railroads. It is believed and earnestly hoped that many well disposed Spiritualists will gladly subscribe, donate or bequeath

money to this benevolent and long-needed institution. Mediumship is a sacred gift and has been the means of blessing many souls, and those who practice its gifts oftentimes sacrifice friends and material prosperity to advocate the truths of Spiritualism, and in the closing days of their lives should have a place of refuge, where they shall be free from want and where, amid Spiritual environments and receiving the kind attentions of brother and sister coworkers, they may pass peacefully into the beyond.

The writer is indebted to the historian of the Veteran Spiritualists' Union, Moses T. Dole, for many of the facts in this sketch.

N. P. SMITH.

Boston, July 13, 1897.

The Veteran Spiritualists' union days have been assigned by the officers of several campmeetings as follows: July 23d, Cape Cod campmeeting, Harwich, Mass.; July 24th, Onset Bay, Onset, Mass.; Aug. 1st to 8th, Mississippi Valley, Clinton, Ia.; Aug. 15th, Grand Ledge, Grand Ledge, Mich.; Aug. 23d, Lake Pleasant, Montague, Mass.; Aug. 25th, Queen City Park, Burlington, Vt.

Other dates will be added to this list as they are made by the campmeeting officers. By order of committee.

F. D. EDWARDS, Chairman.

A premium worth 25 cents and three months' subscription to Light of Truth for 25 cents. See notice of book offered.

ANENT SCHLATTER.

I notice so much in your columns in regard to Schlatter, the healer, being here, there and everywhere, dead, etc., I want to tell you what I know. The man Schlatter came to Memphis, Tenn., I think in February, perhaps in March. The city authorities denied him the privilege of healing on the streets or in public. I have seen the man. He certainly looks enough like the published likenesses of the healer to be recognized anywhere. He visited the Christian Science meeting and testified as to its truth. He did plenty of work healing at Memphis, but in a quiet way. I know personally a number who were healed by him. I do not doubt it was the man mentioned. He was still there the 1st of June.

S. A. FULLER.

Vicksburg, Miss.

NEBRASKA AND KANSAS CAMPMEETING.

The Southwestern Nebraska and Northwestern Kansas Spiritualists' association will hold their second annual campmeeting in a beautiful grove half a mile west of town, beginning Sept. 2d and closing Sept. 13th. Good speakers and mediums will be in attendance. No pains will be spared to make the camp pleasant and attractive to all. Good mediums and speakers from a distance are cordially invited and their correspondence solicited. Tents will be furnished at reasonable rates. All wishing tents will please order immediately. Address D. L. Haines, Secretary, Franklin, Neb.

HOW TO DEVELOP THE SIXTH SENSE.

Editor William Stead of Borderland has received the following message through automatic writing telling how to develop intuition:

"What I have to tell you is that all those who really wish to have the sixth sense, or whatever you may choose to term it, so developed that they can at will become sensibly or to their senses cognizant of the reality of the existence of the beings who encompass them about, can acquire the gift or faculty if they will but adapt themselves to the laws of the region into which they wish to penetrate. It is a potentiality of the universal human race. Nor is it only human. Many animals have the open eye. They see when their owners are blind. But you can see if you choose. It all rests with yourselves.

"There is no short cut to the sixth sense. There may be something like it in mesmerism and hypnotism, but that is not at all what I mean. What is possible is for every child of man to become what you call normally clairvoyant—that is, for anyone to possess himself of the power of seeing and hearing, as plainly as he sees and hears material things, the invisible forms and voices that surround him.

"The power is one that ought to be under control. There will be only harm done if you shut at will the clairvoyant eye. Imagine the mischief that would happen, if when life and death hung on the absolute concentration of all the faculties on the subject immediately before you, if at the supreme moment you were to see the whole phantasmagoria of borderland pass between you and the point of exclusive interest. If you can not control your sixth sense you had better not acquire it. It is much better to do without it than to be controlled by it.

"You should have the sense at command when you need it, as you have your microscope or your telescope. But, better have neither if you are to be compulsorily doomed at other will than yours to interrupt the work of life by a spectacle of the infinitely little or the infinitely remote. Man should always be master of his senses, especially of the sixth sense, as it is called."

In her further statements to Mr. Stead "Julia" goes on to say that the investigator must always be simple and not be constantly thinking of himself. In other words, self-consciousness must be avoided, or it will play havoc with the chances of success. All one's mental faculties are needed. Everything must be examined and tested without prejudice and without partiality. Nothing can be achieved without time and patience.

The first thing to be done to see the invisible ones, "Julia" says, is to be very still and to wait. When quite, still and passive, close your eyes and think of the one whom you wish to see. If it is a friend still alive in the body it will help you if at the same time, although that is not essential, he or she be passive and alone. When you have two spirits in accord, both seeking the same thing, the difficulties are less. But you must be agreed in heart and soul. If you could keep the concentrated quiet attention for a longer period than five minutes without becoming tired, then you had better do so. At no time, however, force yourself, for a strain means failure.

In this way, "Julia" declares, one succeeds in acquiring success, it is acquired forever. There will be no more parting between the one who has gained his object and the spirit world. The greatest danger is that the sixth sense may control the individual instead of being in itself controlled.

Three months' subscription and Psychie World, 25 cents.

PREHISTORIC DISCOVERIES.

Considering the inquisitiveness of modern humans, and how long they have ransacked the earth for traces of their remote predecessors, says Harper's Weekly, it seems surprising how much there is left to discover, and what treasures of very ancient history continue to come to light. Two very notable finds have recently been reported from North Africa. One of them, which does not go back of historical times, was lately made by Granfell and Hunt, who are working for the Egyptian Exploration Fund. They report the recovery of papyri of great interest and importance from ancient rubbish mounds near Behneseh in Egypt. These old documents range from the Roman conquest to early Arab times, are written in Greek, with a sprinkling of Latin, Coptic and Arabic, and are thought to include early Christian documents of special value, and perhaps valuable remnants of classical literature.

Another and slightly earlier Egyptian find is the discovery by Mr. Seton-Karr of the great flint mines in Somaliland, from which the very beginners on earth may have got their weapons and tools. Mr. Karr has been telling the Royal Institution about it, and makes a story which will be worth reading in detail. He suspected that there were paleolithic remains of immense antiquity in the Upper Nile valley, and getting all the information he could, he set out to search for them. He discovered them last November, stretching for twenty miles across the desert, like ruined cities, among the cliff plateaus of Wady-Sheik, near the center of Somaliland. One day, while tracking a lion, he made a great find of stone implements which had been buried for concealment but had come to the surface. Professor Petrie, the Egyptologist, finds evidence in these and the other relics that men lived in Upper Egypt 200,000 years ago.

Another interesting discovery is that of the Chinese inscriptions at Hermosillo, in Mexico, which seem to prove the presence of Chinese on this continent 2,000 years ago. This find is supplemented with curious timeliness by the report of F. W. Christian, of the Polynesian society, who has discovered such traces of Chinese and Japanese in the islands of the Pacific as serve to indicate a civilization in existence 2,000 years ago, and probably associated with the Central American civilization of that day. One probable result of these investigations and discoveries is that we shall finally get a credible theory of the origin of the Aztecs.

There is a chance of learning something else that is interesting from Professor Libbey's Princeton expedition, which is about starting for New Mexico to look for the homes of cliff-dwellers on the unexplored table lands near Albuquerque.

New premium offer: A three months' subscription with premium for 25 cents. See advertisement.

CAMPMEETING IN MAINE.

The fifteenth annual session of the Temple Heights Camp association will be held at Northport, Me., from Aug. 15th to 22d.

The speakers and test mediums are Ella P. Hewes, Mattie E. Hull, F. A. Wiggins and Moses Hull.

For circulars conveying particulars, address the undersigned at Northport, Maine.

F. A. DICKEY.

OVER-EXERTION OF BRAIN OR BODY.

TAKE HORSFORD'S ACID PHOSPHATE.

It is a wholesome tonic for body, brain and nerves. Wonderfully quick in its action.

Theosophy

Persons desiring information on subjects connected with this department will address their communications to W. B. Waggoner, 295 North High street, Columbus, O.

THEOSOPHY.

Probably the most unsatisfactory task the Theosophical Society has had and still has is to be obliged to explain again and again what theosophy is not, rather than to occupy the more agreeable position of expounding what Theosophy is.

It stands for the very synthesis of philosophy and religion and the society occupies the unique position of being the only organization that any person who has the interest of humanity at heart may join regardless of what he or she may believe about anything.

It has been said that an organization that did not stand for some sort of a belief had no basis for existence—possibly in the last analysis this may be true, for Theosophy does stand for a recognition of the Brotherhood of Humanity, but as this is recognized by all peoples and religions in some way, more or less faintly heard, it can hardly be classed as a dogma but rather as a universal law which is instantly recognized by all. The Theosophical Society has three declared objects: 1. To form the nucleus of a universal Brotherhood of Man, without distinction of race, creed, sex, caste or color.

2. To Promote the study of Aryan and other eastern literature, religion and science.

3. To investigate unexplained laws of nature and the psychical powers latent in man.

You will please note that to found the nucleus of a universal Brotherhood of man is the first object. The founders of the Theosophical Society were not guilty of the folly of supposing that at the present day a universal Brotherhood of Man could be established and fully realized. Humanity will have to travel a very long way over the road of evolution before it will unite as one mass in forming a Universal Brotherhood of Man. It was however, supposed that there might be found among the people of the world, enough to form the nucleus of a Universal Brotherhood, and therefore in the establishment of this nucleus, the nucleus would become just what a nucleus always is; the very life and center and the soul of the Theosophical Society. Around this nucleus, pledged to this one principal of Universal Brotherhood, it was hoped that the peoples of the earth, of nations, of men, might gather by aggregation, just as the process of organization takes place in living tissue, and just as any formation crystallizes around the nucleus, which sets, we may say, the rhythm or possibility of the organization or structure that is being formed around this rhythmic center, imbued with this one idea, might in time gather others, and others and others again, until the nucleus itself became the structure of the Society. The objection is often made to this proposition, that it is nothing new, but it is new to the western world in the form in which it is presented by the Theosophical Society. We don't claim merely that brotherhood is a thing that ought to be accepted; we do not claim that it is a thing simply which is greatly to be desired; we claim that it is a fact in nature, a universal fact in the process of the evolution of worlds, and holds no less in the process of the evolution of humanity.

Deny it as we will, we can no more change that which is a fact in nature than we can change the law of gravity or that we can subvert materially the law and process of evolution. Therefore you see that the initiation of this fact of Universal Brotherhood comes to the theosophist with a different force from that with which it is presented by the various religions and philosophies of the world; because in the philosophy that unfolds under such a doctrine, it is demonstrated that this is a fact which cannot be controverted. And he who resists this law simply puts himself as an individual against the whole trend of the current of evolution. Nature issues her commands; under her unvariable laws men may follow the lines of least resistance and work with nature if he will, but if he blindly resists, he takes the line of greatest resistance, and therefore the laws of progress, the whole evolutionary scheme of nature is turned against him, and pain and suffering will result. We have all learned this fact in the progress of our individual life, our individual evolution. We have learned it and see by experience. But it has remained for philosophy, drawing from the immense resources of antiquity, from the philosophy of the far east, it has remained for the Theosophical Society to demonstrate this fact upon a scientific basis, to incorporate it into a system of philosophy that is knowledge and philosophy; one in which there is no missing link; one in which every proposition agrees with every other proposition; one in which the whole scheme of philosophy, man, and the universe agrees with all that modern and ancient science has discovered with regard to the laws of the universe. And then, passing this philosophy and this science, underneath is the back ground and the supporter of true religion. Theosophy is endeavoring, therefore, to revive that which at the beginning of the Christian era was called the gnosis, knowledge in its true sense, in its purest sense; knowledge of that great secret which was the burden and the veil of the alchemists, the secret of the human soul. Those who imagine that those Theosophists of the middle centuries and the dark ages, those philosophers who had a home in Europe and were known to the western world as Alchemists, that the true Alchemists were not searching literally for the philosopher's stone, or the luxury of life, or something to turn baser metals into gold,—those who say so have but read the surface of their writings; they certainly have never read between the lines. For the process of transmutation to which they referred was simply to convert the baser elements of human nature, of human life, into those spiritual and divine essences from which the very life of man proceeds.

The second object that was announced, namely the study of ancient religions, philosophies and sciences was made a part of the society's work because all of our western world, whether you call it philosophical, religious or scientific, was grossly wanting in the real knowledge of the soul, knowledge of the higher nature of man; and because this study could give rise to but one result. The first object proposes the nucleus of a Universal

Brotherhood of Man, but it was equally important to demonstrate incontrovertibly the brotherhood of all great religions of the world, which has come down in the secret books in glyphs and symbols, the key to which had been lost, the key to which was possessed by ancient Initiates in knowledge and preserved by the Rishis and Masters of old India from age to age, corrupted in the doctrines of Pythagoras, Plato, and Zoroaster, and a great many lesser lights since that time; the key to this knowledge was to be found in the investigation of those Eastern religions.

It was not by any means the purpose of the Theosophical Society to put any of the other religions that exist in the world today above the Christian religion or above any one of the other religions, but they hoped to demonstrate a Universal Brotherhood of religions equally with the Universal Brotherhood of Man. The admission, the demonstration, of one of these principles verified the other, and therefore they were like the two hands upon one body. Men who work for the Brotherhood of Man must necessarily work for the brotherhood of religions, and he who admits the brotherhood of the great religions of the world is doing the best he can in that way to demonstrate the fact and to bring about the return of the Universal Brotherhood of Man.

In the third object of the Theosophical Society, the investigation of the latent psychical powers in man, is a point at which knowledge is needed more than at almost any other. With the trend of western thought, with all that came to the west under the name of evolution, men were becoming more and more materialistic, and man was losing the consciousness that he has a human soul. It is the consciousness of the soul that will come to every one who will open his own soul to the higher light of truth, to the light and to the ministrations of his own higher self; it is in this line that will be discovered the existence of the soul. And when we come to its laws, its processes, its method of evolution the fashions, under which evolution or progress can be most rapidly and most certainly made—this was the knowledge that was needed by the western world more than almost anything else. And then Theosophical students believe that there was another reason why it was particularly necessary twenty years ago, and is necessary still. There came in process of time a check to this wave of materialism that was rolling over the western world through modern Spiritualism. Every student of Theosophy will admit that modern Spiritualism, with all its eccentricities, its apparent contradictions in its various phenomena, there are unquestionably a very large number of facts, that are incontrovertible as facts, but without any correct knowledge of the nature and process of the human soul, the impractical knowledge, derived along these lines of investigation, pursued solely through phenomena by the Spiritualists and their interests alders, was far more likely to result in evil than good. The time therefore came when modern Spiritualism ran into phenomenalism, and so far as furnishing a motive in life, so far as furnishing correct knowledge of the nature of man was concerned, we can say, we think in all fairness and in all charity, it was rather the conception than the real.

When the Theosophical movement and its philosophy were furnished, a pretty large proportion of those who entered into the investigation of Spiritualism were influenced to make further and deeper efforts. They came as simple truth-seekers to investigate the phenomena themselves. When you add that it is admitted by all fair and candid writers upon the subject that a very large proportion of the phenomena are evidently fraudulent, that a

strong proportion of what are called professional mediums should pursue their calling for a fee and thus bring many into the investigation of the higher nature of man, are admitted to be frauds, and bring many unfortunate people into temptation, and so on this account there was greater than ever the need of exact, rational, definite and satisfactory knowledge as to the nature of the human soul, or the psychical nature of man; and therefore was one of the objects of the Theosophical Society to study and investigate the psychical powers latent in man.

Now because of this statement, and because of the widespread ignorance in regard to this subject, the most foolish and inconsistent and contradictory reports have gone out with regard to the Theosophical movement. It is a common thing for people who know little of themselves and perhaps a little more of Spiritualism to identify Theosophy with Spiritualism, but it is a very different thing indeed. We make an investigation of facts, and, when such facts are demonstrated to us as such, why not admit them. And especially if facts which under a broad and comprehensive philosophy that we have learned to accept as springing from the psychical nature of man. The most bitter opposition that has been accorded to the Theosophical Society has come from the Spiritualists, simply because they have misunderstood generally the motive of Theosophy. They believe that it had for its object the destruction of Spiritualism. It has also been accused of an intent to destroy Christianity and to set up Brahminism or Buddhism or some other ism in its stead. But nothing could be wider from the mark. There is one particular fact in regard to this psychical investigation that should be understood once for all: that is, admitting all the facts, the authenticated and incontrovertible facts of Spiritualism, Theosophy claims not only have the Spiritualists not got the only logical and rational interpretation when they claim that these phenomena are caused by the disembodied spirits of men and women who have departed from this life and are therefore evidence of the immortality of the soul. We take issue with them just at that point. We claim it is not the only rational interpretation, but we claim that a better knowledge of the psychical nature of man will modify all these views and in a large number of instances change entirely the conclusions. We believe as firmly as any orthodox man, the member of any church, or any Spiritualist in the immortality of the soul, but we do not believe that that immortality can be demonstrated by communication with disembodied spirits. We believe it is the embodied spirit that should have and at the same time be able to put in their own places all these psychic phenomena that can be demonstrated as facts that have been given to us by our brothers, the Spiritualists. There need be no controversy at this point beyond mere disagreement as to the interpretation. There is not the slightest ground for any bitterness or ill feeling between the Theosophists and Spiritualists or any other body of believers or experimenters. That is our view. It is not put forward as orthodox. As to those who still cling to the Spiritualistic interpretation of the phenomena, there is no one has a disposition so far as I know, certainly there is no one in authority, to say that they have not a perfect right to interpret the phenomena in their own way; for their is no creed or orthodoxy in regard to Theosophy. Man, then, put these things together and it seems as though there need be no misapprehension of the real nature of the Theosophical society. It does not stand apart. It welcomes to its membership men and women, black and white, no matter what their creed may be, provided they have gone far

enough in the line of human evolution, far enough above the animal plane and the survival of the fittest and the bare animal struggle for existence to recognize the principles of Universal Brotherhood, and to undertake to carry it out in their daily life in the best possible way they can. That is all that is necessary for the need of the Theosophical society, and everybody is invited, no matter what his creed or belief may be, to join us in this movement, and laying aside everything else, endeavor to bring about the reign of universal altruism and the Universal Brotherhood of man.

This breadth of Theosophy can not be better expressed than in the words of H. P. Blavatsky: "Any person of average intellectual capacities and a leaning towards the metaphysical: of pure, unselfish life, who finds more joy in helping his neighbor than in receiving help himself; one who is ever ready to sacrifice his own pleasure for the sake of other people; and who loves Truth, Goodness and Wisdom for his own sake, not for the benefit he may confer—is a Theosophist."



CHINOLOGY.

A student of this science gives the following as the result of experience:

Men and women should not marry if their chins are alike, the one exception to this rule being the case where both husband and wife have an absolutely normal chin. What this is is shown in the accompanying diagram, where it will be seen that a plumb line dropped from the base of the forehead comes exactly to the point of the chin. In most people, however, the point of the chin will be found to lie either behind this line or in front of it. The former come under the head of receding chins, the latter of projecting chins, and the qualities in a person indicated by these are as different as they are important to happiness in the marriage state.

The more the chin recedes from the plumb line (see illustration) the more it indicates weakness of will and a vacillating character, a person easily discouraged and lacking in perseverance and stability. It is plain, therefore, that unless there be some overriding consideration to the contrary, it is better for a person with such a chin to take a husband or wife with a projecting chin, since this bespeaks the very qualities lacking in them—that is, firmness, and resolution and persistence. The greater the projection of the chin the more marked do

these qualities become until the point of excess is reached. And young ladies should be cautioned that men whose chins show an excessive downward projection want to monopolize everything and are easily made jealous. It requires no demonstration to see that two people with the positive, aggressive, dominating natures indicated by very prominent chins (especially if these be very wide as well) and prominent noses, too, could never be happy together as man and wife. Let such as they select for their life partners people with amiable straight or retrousse noses and conciliatory, slightly receding chins, and let those of the latter class show equal wisdom in choosing their opposites. Besides, think of a husband and wife trying to kiss each other when both have long noses and long chins.

As to the width of chin it is more difficult to advise a girl, since some of the most delightful and lovable men, some of the world's greatest geniuses, in fact, have possessed narrow chins, and yet physiognomists are agreed that the strong broad chin is almost essential to practical success in life. Nearly all the sturdy, active men, the ones who come forward in affairs, who make plans and carry them out, who are not easily discouraged nor daunted by difficulties, have heavy, bony, square set chins. On the other hand, the minds full of ideality, the men of artistic natures, the most charming talkers, often possess the pear-shaped face, where fine eyes and a broad high forehead tower over a tapering lower face and a chin that is neither wide nor heavy. Edgar Allan Poe had such a face, and was unhappy for having it. The lover with pear-shaped head, with narrow (not receding) chin, would most likely love with an intensity or romantic devotion far beyond what any wide-chinned lover would be capable of, but his love would be driven through a narrow gorge; it would come out with much fierceness, but full of whirlpools and rapids and breakneck plunges. To be loved by one of these men, a man like Edgar Poe, may be very fascinating, just as shooting the rapids would be, but there is danger in it and it takes one far from the smooth waters of a well-ordered life.

CHIN CHARACTERISTICS.

In our effort at character interpretation from the chin we may use once more the comparison of the river in considering the face which is the reverse of pear-shaped, that is, has the forehead narrower than the chin, a tapering upward instead of downward. The thoughts and characters of such people suggest a river spreading out from a narrow bed over a plain, they lack depth, they move slowly, you can wade through them. Better than these are the pear-shaped faces, but best of all those which have about equal width for brow and chin. The heads of the strongest men are this way, with sides about parallel, except for slight curves, from chin to brow. All the men of greatest talent (not the geniuses), have such heads, and their characters show the ideal blending of force and volume. They lack the excessive intensity of thought and vividness of impression of the pear-shaped faces, but they have enough of these, and they lack the thinning out and over-heaviness, the grossness of those whose chins are much wider than their brows. Sir Isaac Newton's head showed brow and chin of equal width (the chin being measured between the angles of the jaw), and so did the head of Franklin and Thackeray and Daniel Webster. It is true, however, that a man with a pear-shaped face would be more platonic in his love than a man with a wide chin, still, who wants a platonic lover?

Let no one wonder that I give so

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A REMARKABLE TEST.

Some months ago I became interested in Spiritualism through reading Miss Marryat's remarkable book, "There Is No Death," and following her advice to try and find out for myself I attended several seances.

I can not say that I expected very much, but on Sunday, June 20, being at the house of an excellent clairvoyant, Mrs. Spring, at 85 Fortress road, Kentish Town, the following unmistakable test was given to me. To make it clear to you I must explain that about twelve years ago I had a great friend, a violinist, who came often to my house for the purpose of playing, and we formed a little band. He being interested in the same subjects as myself we became very intimate, and he would stay long after the little concert broke up, and many a friendly chat and argument we had. One night, talking over the possibility of a future state, we, half in fun, made a compact that, if it were possible by any means, the one that died first should give the other a sign that he still existed.

Soon after this he went away for his holiday to the seaside, and was drowned while bathing. I was deeply grieved, but time and the cares of life for twelve years caused me to think no more of the compact, till my visit to Mrs. Spring. Mrs. Spring, by way of giving us a trial of her powers as a psychometrist, took my handkerchief, and folding it up as violinists do as a pad under the chin, came towards me, going through the action of playing the violin. She then said: "You had a friend who used to come to your house and you and he played together; and then he went away and died suddenly, cut off in the midst of health. I feel it must have been suffocation or drowning, but before he went away he said he would return if he could." I answered, "Yes, it is true." Then suddenly changing to his own manner of speaking, and shaking me by the hand just as he used to do, she said: "Yes, it was so sudden, wasn't it? But I am so glad of this. What times we had! I said I would come, and I have often tried to do so. Well, old friend, you must never say die; all will come right; I am happy and you will be happy; I am so glad. Goodby, God bless you, goodby." Some more followed, deeply interesting, but I have said enough to show what a wonderful test I had, and I send it to you thinking that it may interest many who, like myself, are inquiring. I need only add that there were at least ten or a dozen people in the room who witnessed all I have said. I was absolutely unknown to Mrs. Spring, it being the first time I had ever heard of or seen her. I enclose my card, thanking you in anticipation for inserting this in your valuable paper.—A Convert, in London Light.

SILKEN WORDS.

Emily R. Wheeler of Galveston writes: "Your true Spiritual kindness is as a ray of light in my hours of darkness and suffering, being an invalid. The Quarterly is forceful and fitted for the soft silken ecclesiastic. Enclosed a dime for four more. I think it is a generous offer."

Cut prices in books. See adv.

much attention to the chin. It is really one of the most important features in the face for character study, and Parks, already named as an authority, regards it as the chief indication of conscientiousness in a person. The greater the width of bone in a man's chin the greater will be his conscientiousness and thoroughness in all things. Men with large, bony chins are positive in will power, and are very persevering, and the more bone there is the more there will be of courage and decision. Narrow chins show less conscientiousness, while small chins reveal negative natures, weak in will power, timid, less severe and less persevering, pointed chins show more keenness and finesse, other things being equal, than broad chins, but less moral courage.

There is this, however, to be noted by a girl, and it is rather interesting, that while a chin with bone dominant, that is, a wide heavy sweep of jaw, indicates a firm and courageous nature, and also reliability, it is also true that any judgment based upon the bone of the chin may be modified by the way that bone is covered with muscle and tissue. Where the chin bone shows clear out, with little but the skin over it, then all the traits just indicated may be looked for, but where there is a good coating of fatty tissue, and a general fullness in the lower face, then the stern positive qualities that might have been there will be found modified by a love of ease and self-coddling, even to the point of lack of firmness, and, where there is exceptional fullness in the fatty covering, softness of disposition and a measure of sensuality. A chin well covered with muscular tissue shows an emotional character, with a leaning toward art, a nature that moves in curves and possesses more of grace than of stability.

Before leaving the chin, let me add one counsel: Do not marry a man with projecting chin if his eyes are bad, but if he has good eyes and a good brow, take him without hesitation, other signs being favorable, for the combination shows splendid firmness.

See our new crusade. A three months' subscription for 25 cents—a chance to help your poor neighbor.

WRITING INSIDE OF AN ENVELOPE.

Mrs. Francis Ruddick, slate writing and trumpet medium, has recently developed the phase of obtaining writing on blank sheets of paper placed in an envelope.

I placed four sheets of paper with the name of a departed one written on each with a request that they write me, if they could, in an envelope sealed it, and placed it between two slates. While the writing was being done I could plainly hear the shifting of the sheets of paper. When the spirits had finished writing I removed the envelope from between the slates and upon opening it found writing on each sheet and signed by the one I had addressed. The medium did not at any time touch the envelope. A piece of lead pencil was placed inside the envelope.

Indianapolis, Ind.

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ENVIRONMENT AND BELIEF WITH RESPECT TO SPIRITUALISM.

Spiritualism is the philosophy of life, here and hereafter. This being the case the ordinary conceptions concerning it fall short of a full comprehension of its entire economy. We do not say that to be a Spiritualist one must sacrifice any good thing and yet usually people suppose that the Spiritualist has gotten away from or repudiated all that went before in thought or belief. We say that if a person enjoys a belief in the vicarious atonement it were folly to seduce him with a promise of something better as a means of salvation. That which satisfies a person's mind is the thing for that person to have or believe. The study of Spiritual philosophy is a slow and oftentimes painful process and we can not rightfully blame people for not understanding it, particularly if their whole lives have been trained away from it. It is only to those who realize something of its grandeur and yet stand aloof from it that any just criticism may be aimed. People in the main think as they are obliged to think. Change their environment and their thoughts and beliefs are changed.

Environment, not predilections or education, must answer the problem of antagonism in thought and belief. Hence the objection often made by Spiritualists that people in the churches ought to come out of them and grow into the light and freedom of Spiritualism, finds little support. Church people for the most part are sincere. They honestly believe that theirs is the way, the truth and the life. Long years of experience incident upon their environment has produced this firm conviction. Hereditary transmissions and post-natal influences have aided in the work of forming their characters. 'Twere folly to change these conditions without first changing the conditions which produce them. Many people come into Spiritualism with a half-awakened awe and for years afterward wonder why they did not perceive its beauty before. Their environment has merely received a jog, that is all; they are much the same as before in every essential of mental unfoldment. They bask in a new light and are forever advanced in the scale of being. What Spiritualism does for them henceforward will be seen in the nobility and self-sacrifice of their lives. Many suppose that Spiritualism is a diabolical negation of all Christlike teaching. This, too, is a mere supposition born in and nursed by their environment. Nobody that ever became a Spiritualist ever found in it anything but good. On the contrary they learn to view their past prejudices and opinions with disgust, but even this is wrong, for if they were sincere in their prejudice conscience will not condemn them. If they were satisfied and content to look upon the grandest illumination that ever lit up the mists and fogs of mortal; error with the eye of reproach and turn

from it in scorn, who shall say that they were in error? Viewed from their standpoint were they not justified? The manner, habits and customs of different nations widely separated by geographical climatic and other physiological conditions, indicate the absurdity of a universal unity in thought and belief; and it is for us to study these things to the end that our own judgment may not condemn us.

We hold that the best soil for the growth of the spiritual nature is discontent. The discontented mind is the growing mind, and until habits of thought become broken up there is no place for the study of the spiritual life. We now speak of that large class in every nation which is ruled by conservators who assume to know it all. To these teachers is due whatever of worth attaches to the petrification of intellect. Still all things in their time and proper order accounts for even these products of mental unfoldment. The best way to make Spiritualists of others is to make the best of what we know to be the truth for most minds. Spiritualism is a waiting light. When they come within its radiance and feel the warmth and beauty of its promises and its facts they begin to grow.

Growth is all there is of it. Much of the loudest chatter comes from those who really know the least about it and in this respect there is as much required of Spiritualists as of so-called Christians. It is not him who knows spirit communion to be a fact that makes always the best Spiritualist, and for many even the greatest change of environment and conditions in life have effected little in the way of Spiritualization; the old habits still cling to them.

From all this we glean the essential truth that fault finding with others views and adverse criticism of their lives merely because they are at variance with our own, is wholly useless and works to our own discomfiture more than to the advancement of our cause. Let each and every person be fully persuaded in his own mind nor try to convince one of that which runs counter to his environment.

NOT THESE THINGS ALONE.

To make the best of one's condition in life is meritorious, but it is not all that one should do. We may strive to be content, to curb the restless desires incident to our surroundings and reach a sort of saint's rest, but such contentment means inaction, and all sociological history shows that selfishness is fostered in the ratio that peace is acquired by a war with existing conditions. Were these conditions the result of natural laws in the outworkings of society there would be no war, but such is not the case. Society is at war with nature and all the antagonisms met with in daily life are the legitimate sequences of the rebellion. Men and women are creatures of the society they have created; the master is transformed into the slave, as it were, the creature rules the creator and chaos is the realm of the government.

Perhaps it is not wise to assert that all this might have been avoided in the evolution of society. If man is to be considered a hyena and his civilization a veneer which hides his real nature, then the various planes upon which the warfare of society is conducted are the direct consequences of the order of time and the progress of the race.

Spiritualism declares that man is not an animal except as he is taught to be an animal. The elements of savagery are predominant in him only where the immortal immaterial side of his nature becomes atrophied, or is lost sight of in the evolution of his consciousness. On the principle that it is easier to grovel than to struggle to attain an upright posture, civilization, in the main, revolves on its own

stomach. When that integral factor is satiated the mind is at ease. But the attainment of this satiation fulfills the rebellious causes which have produced the present condition.

While there can be no stable, humane and satisfactory Spiritual estate in the economy of society without a corresponding physical condition, the great mistake has been and is now perceived in the gratification of the senses, which makes selfishness the master motive of human action.

There is no selfishness in the spiritual life. A civilization of the spiritual man would be altogether opposite to the civilization of the animal man. The spirit body requires not the lusts of the physical body. But how is society to know there is a spirit body? The answer to this problem involves the whole reorganization of society, and it can be solved only as the unrest and discontent of men shuffle them out of the ruts in which they move back and forth.

Here we perceive the enormous labor in which Spiritualism is engaged. The various and complex measures of government, the friction and ruptures of the commercial world, the foibles and frivolities of society—all are at war with the spiritual economy of the true social structure and must be outgrown. Society is yet to comprehend itself as a homogeneous immortal fabric incased in an earthly mold; and mind is yet to become the supreme source and goal, from which and to which the purposes of the civilized life shall respond.

A HOPE AND PALLIATION.

It is always a deplorable fact to announce the existence of a strike, and yet they have been the means of elevating the laboring man far beyond his former condition as a factor in civilization. Strikes, like revolutions, never go backward, even if they have no immediate results for the betterment of the strikers. But they are indicators of the common struggle of humanity for a higher eminence. It is the soul of man reaching out for a goal beyond the present, only that these struggles often take on a very material hue—a disposition to combativeness, which incites its similitude from the opposition. A raise in wages is most generally the principle on which a strike is based. That is the workingman's conception of justice. Relatively he is right, for he imagines progress has a money basis. Appearances make it so to him. Wealth brings refinement, education, comfort and ease. But does wealth produce happiness? Many of the wealthy would exchange with the simplicity of the average workingman if he could also inherit his health, strength and moderate desires and needs with it. But he can not; he is differently constituted. Whether this is any advantage to him in the future is a question. Without a developed will, which is only effectuated through exertion, he will find himself a mere infant in spirit—unless he has made it potent by good deeds, charity, benevolence, and the practice of the virtues generally. Love is the primum mobile of soul development, and none unfold this more effectually than those whose lives are sacrificed for the maintenance of their families and labor till the body gives out. It is what we can get out of that which ripens the soul, and the more thoroughly the physical body is worked out the more chiseled is the soul in its perfection and beauty. But temperance and honesty are natural requisites to this aim, or all this beauty will be tainted, and the struggle will have been in vain.

Money, ease and comfort are dangerous toys to possess, and few know how to handle them rightly. Nature provides for all as they can best unfold themselves into harmonious force-centers, for nature is guardian over

man as well as over animal and plant life, being intelligence per se or a vast condition of absolute consciousness. Man does not realize this in his finite consciousness; but there are moments in the life of all when the soul rises above its mortal environments and an inner voice whispers "Faith." Not as a blind belief or a mere sentiment, but as an absolute realization of something that uplifts, that inspires, that touches the heart as nothing in the mortal can. It is the rock upon which nations have been founded; upon which great things have been achieved, and individuals have risked their all and won. Men call it intuition, inspiration, divine guidance, revelation, omniscience, but it is a fact nevertheless—a possibility acquired by a life of spirituality or temperance and honesty, its synonym. It is all the religion a man needs to reach the heavenly, and a little more of it in daily life would make the way clear to all for a better future—materially as well as spiritually—whether practiced by the striker or his bread-giver.

NOT TOO FAST, PLEASE.

If Spiritualism is not based on spirit communion pure and simple, what is it based on? Take away the phenomena and what is left? A belief in what was, and a philosophy that originated with it at the time.

Such is Christianity now. Spiritualism would be its similitude if deprived of the phenomena. The light so far received would be collated, booked and set up as dogma. Progress in it would naturally cease, and our cause could place itself in the category of orthodox religions. But as long as the gates are kept ajar new revelations will be poured upon us, and we will become a power for good in the world.

Let the phenomena, therefore, continue with the philosophy. It is our only hope of redeeming mankind from superstition, mental slavery and corruption. In fact, it is the world's salvation, for the trend of intellectuality is towards materialism, whether belonging to the church or state, and corruption will be the final outcome. Without the knowledge of a future life all talent is made to subserve the acquisition of wealth, and little regard will be paid to feeling or sentiment in the matter. The smile will always rest on the one who has outwitted the other.

Let Spiritualists remember this and always defend the phenomena, and with the same those mediums worthy of the name. We have no sympathy for suspects, and said so two years ago, since which time the Light of Truth has put its face against everything that was not gilt-edged, so far as it could judge from evidence. Other papers have followed since and are beginning the sifting process. But while this is in progress, we would caution sympathizers with them not to fly to the other extreme and stamp out the phenomena indiscriminately. There are many mediums who are mere machines—through whom only physical phenomena can be expected—and consideration should be had for these, even if nothing to suit the taste of aesthetes should come through them. As long as they are honest and give pure phenomena we should be satisfied, and study the science of spirit communion as it is given. Everyone can form his own philosophy from facts of this nature and bring his light before the world—even back to the very mediums who give him the incentive. That is the mission of those who know better. Not to close up the avenues after they have received the light. Let us be rational. All reforms have a limit.

Injustice is based on either selfishness or ignorance—prejudice or lack of appreciativeness.

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9—In the Fourth Dimension.

10—Around the Vatican.

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17—Conclusion.

The book is now in press and will be ready in a week or two. In the meantime your subscription can begin, for this offer will only extend to the limit of the books, after which it will be shut down. First come, first served therefore. The book will follow the subscription in a few weeks, or after we have sufficient orders to make it worth while mailing in a bulk, as this book belongs to our Library series and can be mailed at pound rates.

Remember, 25 cents secures a copy of the "Psychic World" and a three months' subscription to Light of Truth.

A better opportunity for a spiritual crusade was never offered by anybody.

THE PUBLISHERS.

CRUSADE.

The third issue of Occult Science Quarterly is due in August, and will be mailed as soon as possible. Single copies of the new issue are ten cents, but we send twenty for one dollar to those who want them for missionary purposes. In the meantime the old numbers can be obtained at the rate of four for a dime. They are as good as new to later investigators, as they contain mostly standard matter which is always interesting.

Following are the latest contributors:

Fred Stalling, S. Hartman, C. E. Shroyer, William Martin, Mrs. Lydia Evans, Henry Jacobs, T. K. Harris, L. M. Tallman, Miss Annie Miller, Mrs. Helen Brown, T. F. Smith, P. T. Fennel, M. R. Bush, Master Frank and Lettie Freeman, "Red Cloud" and "Miami."

LISTEN TO THIS.

Every progressive Spiritualist takes the Light of Truth because it panders to the tastes of such. As it can not be old-fogish and up-to-date at the same interval, it is not a favorite with those who can not keep abreast of the times. If our patrons, therefore, desire to have their paper remain with them, they should endeavor to uphold it by considering themselves agents to get subscribers for it. At our present offer—25 cents for three months, including a premium—it should not be a very difficult task.

The Boston Investigator says: "If there are genuine Spiritual manifestations these alone ought to be presented to the public." But would the Investigator acknowledge any as genuine considering that it has often disavowed its belief in anything Spiritual or that which emanates as such through mediums?

M. DE ROCHAS.

Monsieur de Rochas, Count d' Aiglun, colonel of engineers and administrator of the Ecole Polytechnique (the military and civil engineering school) of Paris, whose portrait we give, has added a new domain to psychology by his experimental demonstrations of human psychic radiation, which he has described as exteriorized sensibility of motricity. The full value of his work is realized at present by the few, and will only receive its proper recognition when people come to realize that by the fact of his experimental demonstrations of the exteriorization of the human double, carrying consciousness and sensation, he has shown that we may foresee the time when man will be assured by experimental proof that a part of him which thinks and feels may detach itself temporarily from his body during his life here and will thus be able to conclude that that same part may detach itself permanently and survive the destruction of the physical body.

The principal works published by M. de Rochas are: Superficial Hypnotic states, Profound Hypnotic States, The Exteriorization of Sensibility, The Exteriorization of Motricity, Odic Effluvia of Reichenbach.

CONTROLLED BY A MURDERER.

When men and women in the ranks of Spiritualism imagine something beyond their normal capacity or pretend to something out of their natural sphere of action they are regarded as being controlled or obsessed—either for a good or evil purpose—for a wise or an ignorant reason. When men or women outside of its ranks take on these conditions they are treated as lunatics, frauds or something else, as the following case will show, which is no doubt one of obsession, and in which an old murderer is conscience stricken and ready to confess, if wisely questioned. But this is the way a New York reporter puts it:

"I wish to give myself up. I must be punished. I picked up a knife from the table and stabbed him three times in the back. He was asleep." Sabatier, a handsome youth of twenty-two, looked anything but a murderer as he spoke these words to the sergeant in the City Hall police station Friday afternoon. He said his father, a wealthy doctor, came from Marseilles five years ago; that he himself arrived here two months ago. He gave the number of the house where he committed the murder. It proved to be a vacant lot. Still he insisted on the fact of the crime. The police have not been able to verify his confession, and believe he has made up the story out of a morbid desire for notoriety.

CHEERING NEWS.

Do you want to bless a friend, then send him the Light of Truth for three months. You can now do so for 25 cents.

Furthermore, there is a premium worth 25 cents that goes with the paper. It is an illustrated novel entitled "The Psychic World."

Now is the accepted time, as this offer may be withdrawn at any time.

Nicola Tesla has perfected his appliance for telegraphing between points at small distances apart without wires. As we understand it Mr. Tesla has been working on the same problem as the Italian, Macroni, who some time ago announced that he had transmitted messages a distance of five miles without a wire. The cost of the coils in the apparatus, which must be increased in size with increase in distance, is liable to make Edison's criticism of the impracticability of the invention quite forceful.

The greatest tax dodgers are they who are most influential in making tax laws.

KEEP AWAY, PROFESSOR.

Professor O. F. L'Amoreaux, Ph. D., writes in the Flaming Sword:

"Whoever goes into the spirit circle or gets information from visions, turns his back upon the true God and will usually get information from devils; but it will be false information that will lead him into error and harm if he follows it. Spirits in the spiritual world, having gone out of men in the natural world who lived in the grossest ignorance of the higher, the divine things, can not, if they wish to do so, communicate the higher, the divine things to men in the natural world, since in exchanging worlds they went, according to their affinity, into a spiritual sphere whose occupants are of the same grade of intelligence which they possessed while in the natural world, and who know no more of the higher, the divine things, than they did while in the natural world."

A man is molded according to his way of thinking, and one who can write such as the above would better keep out of a seance, for he would attract the most clownish and queerest-looking spirits that ever were seen, and of which he perhaps has an inkling, only that he makes the old mistake of judging others by himself.

PSYCHOMETRY.

At Lake Brady camp, during one of the test seances given by Mrs. M. J. Crilly of Allegheny, Pa., Mr. Sidney Starkey of East Liverpool arrived, bringing with him two packages carefully wrapped, which he placed upon the table near the medium. In a little while Mrs. Crilly placed her hands upon them, and the next moment said:

"I see two ancient spirits, who say they were with the owner of this and helped to mold the clay to make the jars."

She then spoke of the clay being brought from various parts of the world, and referred to an invention upon which the owner was working.

Upon removing the covering two handsome Egyptian vases were displayed, bearing the names of Yarma and Jeano Morado.

The owner thereupon declared that he had brought the jars as a present for the camp, but had heretofore shown them to no one nor made any allusion to them; and said furthermore that the medium had read the truth concerning them—that the names were those of the spirits who had instructed him to make the vases.

We note that great expectations are somewhat of an enlargement on corresponding realizations these days. In anticipation of 10,000 visitors to the recent B. P. O. E. Elks' convention in Minneapolis, Minn., the hotels laid in enormous stocks of provisions, hundreds of extra cots, help, etc., and there wasn't to exceed 3,000 visitors, including the Elks themselves, in attendance. The rejuvenated prosperity of the country accounts for this.

What with storms, cyclones, excessive heat, railway disasters, conflagrations, murders, starvation, labor strikes, suicides, and tariff tinkering, 1897 bids fair to keep up with the great procession of disastrous years recently set in to further the destruction of American institutions.

Many of the big cities of the middle West have experienced the worst heated term in their history during the past two weeks.

It is not what we can get out of another's body but what we can get out of our own by labor and study that constitutes happiness or makes the perfect spirit.

A thorough knowledge of self takes down all conceit.

CHOICE LITERATURE.

OUTSIDE THE GATES—Spiritual stories by Mary Theresa Shelhamer. Cloth and gold binding. 500 pages. \$1.15, with postage.

PRIMITIVE CHRISTIANITY AND M. S. By Dr. Crowell. Vol. 2. 500 pages. \$1.15, with postage.

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THE REAL ISSUE—By Moses Hull. An argument on political and industrial economy. 25 cents.

REPLY OF EX-MAYOR JOSEPH BROWN of St. Louis to Rev. Dr. Snyder's criticism on Spiritualism. 10 cents.

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AS IT IS TO BE—Cora Linn Daniels. A novel. Handsomely bound in blue and gold. \$1.00. Paper, 50 cents.

THE INCOMING AND OUTGOING CHURCH—By Moses Hull. Tract, price 5 cents.

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Occultism.

SPIRITUALISM IN FRANCE.

Personal Experiences by Flora McLeod

I became a Spiritualist about three years ago, not from teachings, for I knew no Spiritualists nor anything of their literature, but from phenomena occurring to myself, so amazing, so impossible to reason away, that I began to search about to learn if others on this "sorrowful star" lived amidst such wonders. I could write pages if I were to give even half of the angelic ministrations that have come to me during these three years, but I wish now to write about a city which those living in it lament as having no strong physical mediums. My opinion is that there are physical mediums as good as Home—or even better—amongst us, if only we gave the right conditions for the unfoldment of this flower of strange beauty. I am not myself a medium; alone I get nothing, but the moment I am with anyone who has a grain of mediumship, it seems to burst forth like gunpowder touched by fire. The example I will now give as occurring here in Paris is interesting so far as it shows how strong mediumship can develop itself instantly without sittings or previous teaching.

I spent a recent Sunday with the family of old friends, living some way out of Paris. During dinner my host's son half jokingly asked me how my investigations into Spiritualism were progressing and whether the spirits still rain flowers on me from the ceiling. I answered, "Yes, when I was in the society of a physical medium." "I can't imagine," he answered, "how a woman as reasonable as yourself can believe such childish folly; of course in the dark anyone can throw flowers at you." "But," I protested, "where the power is strong they do it in the light." "Well, let them do it here. I should like some 'La France' roses to offer to you." As he spoke, to my amazement, I saw a bunch of 'La France' roses hanging from his shoulder. Naturally he thought I had placed them there with lightning rapidity. We then heard a scream in the passage, and running out found the rose, which had fallen, she said, when she was quite alone, crossing the little passage from the kitchen to the dining room. During the rest of the dinner flowers simply rained on us, everyone seeing them fall in full lamp light, the walls of the room resounding at the same time with knocks. By this time I had come to the conclusion that my host's son, M. "Serge," must be the medium. Getting some paper, I placed it, with a pencil, under a plate with the hands of us two over it. After a minute I removed the plate, and found the paper closely covered with writing, purporting to be from my grandfather, and full of affectionate messages to myself in French. I tried this three times, each time getting messages, more or less commonplace, but in different handwritings. In the train, while returning to Paris, our party had the carriage to ourselves, and, again, whilst flying at express speed, though the night we tried the experiment of asking for flowers, sometimes garden, sometimes wild ones, and through the open window, like shooting stars, came just the flowers we asked for.

Last night I went again to dine with friends, and during dinner, so many flowers, leaves, grasses and fruits were flung at us that at last our host got quite annoyed at the disorder it caused. "Why don't they send us

something useful, vegetables, for instance?" he remarked. We then each chose a vegetable, and then began a rain of vegetables. I got a small carrot, which was what I asked for. They fell with such force from the ceiling that they would have broken the service had they not always fallen most carefully into our laps. Our host was still more vexed and perplexed. "They never send anything that will last—anything practical." "Let's ask them," I laughed; "they seem to have power to do anything." As I spoke, on to my lap was flung a pretty little gilt powder-box, complete with powder and puff. This astonished me more than any one else, as that very afternoon I

speaking next time, and materialized forms—in the light—very shortly. Our medium, M. "Serge," is about 24 years of age; in splendid health I should say, to look at him. He has always been a dreamer of dreams; can tell us where anything is that we have lost if we give him a night to sleep over it, but otherwise never had a manifestation till our talk on the subject a week ago. Since then he is very much annoyed by strange presences that lean over him and breathe on him all night until he gets up and lights a lamp. I tell him that in time he will not mind this, and will rather like it than otherwise.

I may add that two other French people of my acquaintance show signs of strong physical mediumship, and I fully believe that the nation as a whole is most mediumistic; they only lack the mystical and reverential frame of mind one finds more often amongst those of Anglo-Saxon birth.

Three months' trial subscription free by purchasing "Psychic World." See advertisement on eighth page.



A SPIRIT PHOTOGRAPH.

had wanted to buy one, having lost mine, but, not having time, had put off the purchase. My friends in the body knew nothing of this.

I now suggested sitting in a dark room with a door open onto light, in order to see what we could get. Our party of two ladies and two men held hands and waited. Soon all around us appeared what I recognized as spirit lights. Rarely have I seen them so large and beautiful. Some were the size of an egg, dividing off into smaller stars of light. Then the piano at the other end of the room had a few notes played, and next we felt hands touching us. They were very warm and of velvety softness; not moist and damp as all our hands were with the heat. The hand that touched me placed itself on my lips for me to kiss it; it was the size of a child's at five years old. So real were they that we could see the shape as they floated past the light of the open door. Then we heard attempts at speaking, but so far that was a failure, only my name being whispered softly, and there, there bien aimee. Then two papers fluttered down, on one of which we were promised clearer

PSYCHIC EXPERIENCE.

A correspondent for Intelligence, an excellent monthly published in New York, makes the following statement:

I have two friends who have had a number of psychic experiences, and one that occurred a short time ago seems especially interesting. One of the ladies is very susceptible to psychic influences, and the other possesses considerable psychic power. The former suffered considerably from wakefulness, and it gradually became the custom of her friend to put her to sleep at night—sometimes in her actual presence, but frequently by sending the mental command from her home, several blocks away. She was told to sleep until called in the morning, and the message to awaken was invariably sent from a distance, and the sleeper as invariably responded.

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SPIRIT PHOTOGRAPHY.

This is a phase of mediumship that is very rare and wonderful. How it is done is, like all spiritual phenomena, still a mystery. We only see the effect, as we all see the flower unfold without knowing the cause. Through a medium for this effect certain spirits can precipitate their likenesses on the negative plate after a sitter has been photographed. The latter process is done by darkening the room for a few minutes after the first exposure, and making a second one in the dark. The sitter retains his seat during this process to enable his spirit friends to impress themselves on the same plate. Like all spiritual phenomena this, too, can be imitated, but to insure against deception experimenters can procure their own plates and mark them for identification. F. N. Foster is the most popularly known spirit photographer in this country. The photograph published in this issue is of Mr. Latham Gardner, an old and respected Spiritualist of 2620 Fifth ave., S. Minneapolis, who kindly consented to allow the same to go into print for those interested in this branch of the Spiritual science.

DO EARTHQUAKES VARY WITH THE TIME OF DAY?

Eminent students of earthquake phenomena have long believed that the violence of earthquake shocks is greater in the morning than in the afternoon, in other words, that earthquake activity varies throughout the day in a manner similar to wind velocity or to barometric pressure. Lately doubts have been thrown on these beliefs; but, notwithstanding this, the latest investigation on the subject seems to support the old idea strongly. We translate a brief account of its conclusions from Ciel et Terre, Paris:

"Certain recent investigations having thrown doubt upon the daily periodicity of earthquakes, and endeavored to show that it is more apparent than real, Mr. C. Davidson concluded to examine the question more closely; and in a communication made to the London Royal society he reached the following conclusions. The data utilized were the curves furnished by registering instruments installed in Japan, in the Philippine islands and in Italy. . . .

"1. The daily variation of the frequency of earthquakes finds support in the approximate agreement of observations during the entire year at Tokyo and Manila, and for the middle of summer and winter respectively, at Tokyo.

"2. In the course of ordinary earthquakes there is almost always a marked daily period, whose maximum is generally between 10 a. m. and noon. The half-daily period, though less apparent, is just as clearly marked; its maximum is always between 9 a. m. and noon, and between 9 p. m. and midnight. Other lesser agreements have also their own importance. . . .

"3. Although there are not sufficient data to draw a complete conclusion, it seems that the daily periodicity of the feeblest shocks is the most marked.

"4. In the case of the return shocks of great earthquakes, the diurnal periodicity is always strongly marked. The maximum of the daily period occurs several hours after midnight; but the epochs of the others are subject to great variations, due, no doubt, to the short intervals which separate the indications of the registering instruments. A peculiar feature of the return shock is the more marked value of the eight-hour components. . . .

"It appears not improbable that the daily variation of an ordinary earthquake shock is chiefly due to the velocity of the wind, and that of the return shocks principally to the barometric pressure."

IF BRAIN MATTER CHANGES WHAT
HOLDS THE THOUGHT?

In reply to an editorial in a Minneapolis paper Mrs. Loe F. Prior said at the Northwestern campmeeting:

"Spiritualism, to begin with, makes no claim to dealing with unknown forces, but distinctly asserts that it is working with natural forces. Our materialistic brother will undoubtedly fail to understand what we mean by these natural forces, for he will comprehend but those things which are apparent to the five senses; he will grasp only that which he can hear with the material ear, see with the material eye. Physicians and scientists concede that the brain of the 5-year-old boy, John Jones, is not at all the same brain that the man John Jones has at 45, and that the whole body passes through a complete molecular change every seven years. What, then, is it that remains of what was once the boy John Jones? We answer, the remembrance of all these changes registered in the physical brain and body. Science goes farther and says there is, outside the physical brain, a storehouse of knowledge. It is to this storehouse of knowledge that the Spiritualist constantly goes for his power of seeing and hearing those things which he rightly claims to see and hear. Our materialistic friend says, however, that there is nothing in Spiritualism that will compel any sane man to believe. Can it be that he is aware of the fact that there are over 1,000,000 people in the United States alone who are of that belief? Does he care to say that all this million are insane? Will he say that Prof. Crookes is an insane man? Yet, upon his own personal investigation, this acknowledged man of wisdom has avowed himself a believer in this same insane folly. Many of the wise of our day could be cited who are on the side of Spiritualism; but it is to no high-sounding names that Spiritualism should look to give assurance of its respectability. It should stand upon its own merit. Spiritualism represents religion, science and occultism, and it existed when this world of ours was created. It is nature's own religion.

"Science solves the problem of the production of life on the theory of vibration. I may take two hard substances in my hands and rub them together, and thereby produce vibrations, but how long do you think it would take me to produce conscious life by this means? The particles would drop to the ground, and if the substance used was rock, they would become in time soil, but no life but what was in the rock originally would be evolved. No, my friends, vibration did not primarily produce life. If it has or can, or will, why does it not do it today, so that we may see and believe? Creation was brought about by a supreme intelligence, above and beyond what man in his present state is able to comprehend. Look at the acorn, containing within itself all the possibilities of the oak, at the grain of wheat that contains all the possibilities of the great wheat field, and the little babe, see the intelligence of its eyes, but who can tell what the force is that is beyond those eyes? As the child grows we watch its intelligence advance till we come to see that the child was but the harbinger of the man, and in like manner as we look at the advance of civilization, we find the chord struck by Tennyson the true one, 'We are all heralds of a finer race.' Our forefathers, the Romans, the Egyptians, all were heralds of the greater intelligence which we inherit, as we are of a finer race that shall follow. Fulton's little engine was but the emblem of our great steamboats, Franklin's kite but the small forerunner of our great electric railway. Had our materialistic friend lived fifty years ago he would have been of those who, hearing of electricity being har-

nessed up for the use of man, would have exclaimed: 'Only the insane can believe such nonsense.' Every invention is but the formulated belief of one man's brain, and yet we have not seen the end of inventions. You will ask what has all this to do with Spiritualism. It has this to do with it, that as there is no end to invention, and so there is no end to what man can reach, but he must use his reason, and I would tell my friend that a wise man changes his mind, but a fool never; also, if he wishes to be wise, he must keep abreast of the age and learn to distinguish between that which always rings true and that which is false. Anyone who wishes to obtain knowledge must take the glasses of credulity off his nose and peep deep into the occult forces of life. Man material is but an attribute to man spiritual, not the reverse, as science puts it; and this spirituality will go on increasing. Clairvoyance is but seeing, which is the direct result of this increased spirituality. Spiritualists believe in clairvoyance, clairaudience, telepathy, psychometry and impression, but not in mind-reading."

A 25 cent premium with three months' subscription for 25 cents. See adv.

A GHOSTLY TRAIN.

It Runs Once a Year Over an Abandoned Georgia Railroad.

"Speaking of things," remarked a Philadelphia drummer, "I had a strange thing happen to me about a month ago in Georgia. It didn't exactly happen to me, either, but it was in my hearing. I had attempted to drive across country to catch a train at a station which I could not have reached otherwise, except by a long and tiresome detour over a miserable piece of road—and when a railroad in Georgia is bad it is bad with any sort of an adjective for emphasis you choose. It was twelve miles and through a mountain gap, and as it was nearly dark when I started I wound up by getting lost and going to the Lord knows where till I struck a very fair two-story house that looked like it might have been a summer hotel once upon a time. I asked the man who responded to my call how far it was to the railroad, and he told me ten miles, and I had better 'light' and stay all night. I 'lighted,' and after a bite of cold bread and meat and a drink of 'moonshine' I went to bed, tired enough to have slept on a picket fence. It was then 11 o'clock, and about two hours later I was awakened from my slumbers by hearing a train whistle apparently a mile or less away and then rumble along, coming nearer and nearer and nearer until suddenly it stopped, and I heard no more. I was too sleepy to give it much thought, and rolling over I went to sleep again, wondering why my host had told me it was ten miles to the railroad, unless it was to deceive me out of the price of a night's lodging. In the morning at breakfast I mentioned the fact to him and he laughed in an uneasy kind of a way and assured me that it was ten miles to the railroad and I would think it was three times that far before I had driven over it. The noise I had heard, he said, was probably the wind blowing down the chimney and banging around the house, which was old and open in many places. I hadn't any more to say and went on my way to the railroad, reaching there in three hours, and noticing all the way that an old railroad with the ties and rails still on it in places lay near the wagon road all the way to the station. At the station, while waiting for my train, I got to talking with the station agent, who was a bright, sharp chap, and incidentally I asked him about that railroad train. He looked at me

quick as a wink and asked me the particulars, which I told him.

"It's a ha'nt," he said. 'Last night was the night it always comes. When the road was first built here there was a branch that run back up in that country, to a place about two or three miles beyond that house, to a kind of summer resort up there. Mineral springs and a waterfall. Excursions for a day used to go up there from towns down the road from here and up the other way. Ten years ago to-night an excursion was coming back from there and just about the neighborhood of the house the engineer saw an obstacle on the track that was going to throw the whole shebang over the bank, and whistling down brakes and cutting his engine loose he went straight for it and knocked it off the track. Of course he and his engine went with it, and neither of them was ever any more use after that racket, but the train was saved and that was enough for a man to die for, because there were 200 women and children in the excursion. It was shown that some of the people in the neighborhood had attempted to wreck the train and it spoiled the excursion business. There was coal on the branch that kept the last nine or ten miles of it in operation for a few years longer, but there never was another passenger train to go over the place where the engineer was killed. That is to say, never another train that anybody ever saw, but there has been one go over the spot, or rather go to it and stop, one night in every year for the past ten years. I have heard it and so have the man in that house and you, but no more that I know of, because his nearest neighbor is three miles away and nobody ever gets in that neighborhood to stay all night. I suppose I would not have been there if he had not asked me as a friend to come up one of the anniversary nights and hear it, so he could talk to me about it and advise with me whether to move away or stick it out. I advised him to stay and had very nearly forgotten all about it, for really the subject hasn't come to my notice for four or five years, and you can wager money I never went back there to listen to it any more. I'll be blamed if I couldn't see that engineer and his engine whirling to destruction the night I stayed there, because I knew what to expect and sat up to wait for it with every nerve at its highest tension. Darn queer kind of a ghost, isn't it?"

"I told him I thought it was," concluded the drummer, "and when I suggested to him that I might perhaps tell the story to some one else and it might get into the newspapers, he laughed and said that was just the same as keeping it a dead secret, for nobody in that neighborhood took a newspaper or could read one if he did."

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DR. H. C. ANDREWS.

Dr. H. C. Andrews of Bridgeport, Mich., was born in 1855. Investigated Spiritualism in childhood, through reading the Banner of Light, Herald of Progress and The Present Age, the earliest published journals upon Spiritualism. Was a sensitive and developed as a medium at the age of fourteen. He taught school at the age of sixteen and followed this profession twenty-two years, also exercising his medial gifts in healing the sick, lecturing and giving tests. Dr. Andrews is about five feet six inches in height and in weight about 190. His home is at Bridgeport, Mich., where his farm is located. Dr. Andrews' family are of English descent, having as a family settled at Wethersfield, Conn., in 1640. His parents were born in Massachusetts and are now living at the ages of 77 and 76.

SUNDAY SERMONS.

EXCERPTS FROM THE PULPIT.

In a 4th of July sermon Rev. W. Rader of San Francisco defined patriotism as follows: "Patriotism is sometimes the refuge of rascals, but it is in its purity religion. It is the noblest civic passion. The kind we need is that which does not carry a chip on its shoulder, but strives to develop the nation from within. Our enemies are living with us. They are here. The schoolhouse is better than the fort. The schoolteacher is one of the guardians of liberty."

On "Faith" Rev. F. W. Baker of Nashville, Tenn., said: "It is not a something which can be split up and divided into several departments. It is a living principle of the human soul. It is continually seeking objects upon which it may bestow itself. It is continually changing from one object to another as it becomes dissatisfied and fails to find perfection. The nation, commerce, science, society, the home, these are the manifestations of the world's faith—the different fields in which it operates."

Dr. Crane of Trinity church, Chicago, referring to the great strike, said: "A great strike is brewing among the miners. Three hundred and seventy-five thousand men will be directly affected by it, to say nothing of the indirect evil consequences. Is not this a subject of sufficient importance to call our congressional statesmen for awhile away from the slicing up of patronage and tariff profit? Are they utterly unable to do anything that shall make for peace between this multitude of workingmen and their employers?"

Rev. E. Richard Edwards of the Church of Christ of Syracuse, N. Y., gave an address on "The Wheel, or

Lessons to be Learned From the Bike." Mr. Edwards is a practical wheelman and made a practical discourse. He found many points in which the wheel furnished lessons for people. He thought persons should learn to control their hands and limbs just as they control the handle bars and pedals of their "bikes." If these parts of the wheel are not controlled, said the preacher, the bike will travel in some direction in which it is not intended to go. So, he said, the feet should be controlled from leading into wrong places and the hands should be kept from committing wrong acts.

Rev. Dr. Read of the First Baptist church, Los Angeles, Cal., does not favor Sunday legislation. He says: "Religious duties should be enforced only by religious motives and moral means. The observance of the Lord's day is a religious duty, and hence should not be enforced by civil penalties. All that the state should be asked to do for Christians in anything pertaining to religion is to afford them protection in the exercise of their natural and inalienable rights! And it is self-evident that in this respect all persons have equal rights. The Jew has as good a right to worship on the seventh day Sabbath as the Christian has to worship on the first day, the Christian Sabbath, and any civil statute which imposes any disability upon the Jew or upon any Sabbatarian is obviously wrong."

Rev. A. W. Kokendoffer, among other things referred to capital and labor in a recent sermon. On this question he said: "One peril is the strained relations between capital and labor. There ought to be naught of this, but there is much. The natural relations of labor to capital are those of the would-be bridegroom to the blushing maiden. The wooing ought to be successful. It has been successful in America, and will continue to be, if agitators can be reasonably quelled and kept at bay. Communism and Debsism have no place in American civilization. Unity of effort between those two mighty factors of our civilization, capital and labor, coupled with division of profit upon an equitable basis, such as they themselves will naturally and easily work out if given necessary opportunity, is the true solution, and sure to come in the fullness of time."

Rev. C. R. Carlos of Springfield, Ills., preached a sermon from Psalms 147, "He has not dealt so with any other nation," and said concerning the American: "Our nation is the special child of Providence. God has dealt with it from the beginning, while His dealings with other nations has been different. The hand of God is clearly discerned in shaping the destiny of our republic. This is being more clearly manifested as the years go on. Great men under the inspiration of God laid the foundation of the independence of the nation. Great men framed the constitution, the supreme law of the land. The federation of forty-five commonwealths is unique in itself. The ties of the common interests between them are strong. There is nothing that threatens to sever them. The supremacy of the constitution is acknowledged by all. God's hand, though his name be not mentioned, is marked in the foundation of that greatest of human instruments of law, our federal constitution."

At the Adams Street M. E. church, Chicago, on the Fourth of July, Rev. W. H. Carwardine preached on the theme, "Wanted: A Patriot." His text was:

"Righteousness exalteth a nation; sin is a reproach to any people."—Prov. 14, xxxiv.

Among other things he said: "There

are two classes of people in this country for whom I have not much use. One class represents those who are citizens, either by birth or adoption, and who do not exercise the right of franchise to promote good government and take no patriotic pride in American affairs. They are the stay-at-home voters—too respectable and too busy to vote. The other class represents those who come from abroad—sojourners among us—who come only to get all they can out of us and then take occasion to criticize our faults and pay no attention to our virtues. If this country is good enough for a man to make a living out of it, then he ought to take some degree of interest in American affairs."

Dr. William B. Leach, pastor of St. Pauls Methodist Episcopal church, Chicago, preached on "God's law and the King's Law," in the course of which he said: "We have gone to the extremes. So afraid are we of mixing church and state, we leave common sense religion out entirely. This ought not to be. The assertion is made that corporations are Godless. It is a shame if true. Godlessness means death and destruction. We do know city councils are so, especially the one in Chicago, controlled by Yerkes and his millions. What we want in our lives, public and private, is the purity of godliness. If so we would not have these strikes. The saddest phase of human life at present is, that men are no longer individuals, but machines, often voted, marched, and compelled to do the bidding of their masters or starve. The rights, God given, are no longer respected. I plead for more of Christ in our laws; for more of the philosophy of the Nazarene; God's law carried out in man's law until the whole earth would rejoice in the common brotherhood. God's law incorporated into man's law would banish monopolies, trusts, bribers and bribe-takers."

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NOT DEAD.

Elizabeth Barrett Browning.

"Dead! dead! you call her dead!
Vainly you'll wait until the last trumpet sound!
Vainly your love entombed beneath the ground!
Vainly in kirkyard raise your mournful wail!
Your loved is living in some sunnier vale."

"Dead! dead! you call her dead!
You think her gone to her eternal rest,
Like some strange bird forever left her nest,
Her sweet voice hushed within the silent grave,
While o'er her dust the weeping willows wave."

"Dead! dead! you call her dead!
And yet she lives and loves! Oh, wondrous truth!
In golden skies she breathes immortal youth,
Look upward! where the roseate sunset beams,
Her airy form amid the brightness gleams."

QUARTERLY SUBSCRIPTIONS.

We are now ready to accept a three month's subscription to Light of Truth. Our reasons for the same were given in last issue.

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Mrs. ARTIE GALLOWAY. Silver City, N. M., May 8, 1897.

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The World of Psychics and Liberal Thought.

Geigertown, near Peoria, Ill., has a ghost story on the tapis.

Tom Burnett married in the early spring and went to keeping house near Oak Level, in Graves county, Ky. Pretty soon he began to see sights about the house at night, which were not conducive to rest and sleep. Strange lights flashed about in the darkness, and he could not ascertain the cause, says The Mirror. He invited the neighbors in to see if they could solve the mystery; but they failed. It was a case of ghosts, and they made other demonstrations still more unpleasant, but not so terrifying. They attacked his wife in her sleep and took pins from her hair and unplaited the hair, all while she lay asleep. Burnett could not stand this, and last week he left the house to the ghosts and moved. Many of his neighbors have seen the nightly manifestations.

The Spiritualist camp grounds at Chesterfield, Ind., may be converted into a modern summer resort. President Parkinson of the Indiana Association of Spiritualists and other leading members of the association are endorsing the scheme. The plan is to erect a \$5,000 hotel, put in a complete water-works system, with fountains, etc.

Some time ago the wife of E. S. Shue was found dead at her home at Vanceford, W. Va. A coroner's jury rendered a verdict, "Death by heart disease." Neighbors were not satisfied, the woman's body was exhumed and her neck was found broken. Shue was arrested, and was convicted and sentenced to the penitentiary for life. The principal direct evidence was that of Shue's mother-in-law, who testified that her daughter's spirit had come to her at a seance and said Shue had killed her by breaking her neck. All the evidence was purely circumstantial.

Mrs. Maybrick's release from Working prison, England, is again beginning to be regarded as "favorable." It seems to be very hard to get out of an English prison when once inside. It is, no doubt, very good law for worthless characters, but it is hard on the innocent.

A new religious sect has sprung up at Papillion, Neb. It takes its name from the founder of the sect, Mrs. Louis Figg, an old settler. One of the open claims of the Figgites is that when a stranger enters the presence of a Figg they know instantly whether God or the devil is present in the body of the stranger. A company of this strange sect recently discovered the devil in the Christian church at Gretna, in the person of Jones Crowl, a well known citizen. The disciple who discovered him gave a wild yell and started on his trail. Pretty soon she was aided in the chase by a half dozen women screaming hysterically. They chased him out of the church. Round and round the building they ran, striking wildly at the imaginary foe. Finally they chased him over into a cornfield, where they lost the trail. They were trying to drive the devil out.

Nicholas Creede, the millionaire mine owner, after whom the town of Creede, Colo., is named, committed suicide at Los Angeles, Cal., last week. Domestic unhappiness led to it. Money does not always invite felicity.

Rising Sun, a village near Bowling Green, Ky., is having great excitement over the cures performed by a Rev. Mrs. Woodworth. She holds religious meetings where the cures are made, and many are flocking thence for relief.

An Indian named Tiger Cat eloped with a chief's wife at Lauderdale, Fla., the other day. The entire tribe pursued him and captured the couple. They were tried by council and sentenced to be eaten by alligators. The two were bound to stakes near the water's edge. A dog was tied between them to attract the attention of the alligators. For an entire day they were exposed to the sun. In the evening a number of the saurians emerged from the water and devoured the dog. They then literally pulled the man and woman to pieces. Their shrieks of agony were frightful.

The following Clevelanders are at present visiting Lake Brady camp: H. H. Wilcox and wife, J. H. Ackerson and wife, William J. Enrich, John Bonner, W. R. Colby and wife, H. S. Metzel, Florence Lyde, Mrs. Elizabeth Russel, Harvey Chase, Mrs. Lena Deibolt, Frank Pierce, N. B. Dixon, O. P. Kellogg and wife, Mrs. Nancy Clarke, Charles Thomas and several others who are stockholders in the association and resident here for the summer.

The latest movement in the line of Sabbath observance comes from Scotland, and is sufficiently radical to please even the most bigoted. The Scotch Sabbath Alliance proposes that even the cows be obliged to keep the Sabbath. The idea is to deprive the cow of feed and thus relieve her udder by semi-starvation. A good amendment to this would probably be to starve the Alliance in order to give their respective cooks a rest on the same day.

The theory of evolution having conquered the intelligence of the whole of the civilized world, even theologians have no longer the hardihood to deny its truth; and, the old weapon of persecution no longer lying ready to their hand, they have adopted the new method of stealing their opponent's thunder. We are now informed, in all gravity, that, so far from Darwinism and the Bible being antagonistic, they are really one in principle; that, so far from evolution being an irreligious invention, it has really been "God's method in creation"; and the old farce of what Mill called "suborning evidence in favor of a First Cause," has gone on apace.—H. M. Cecil.

The Spiritualists' campmeetings are in full glow and well attended generally.

A strange coincidence occurred at the home of N. B. Blanton in Kiowa, Kan., the night that their grandchild, Thelma, daughter of Mr. and Mrs. Julian, died. At about 12 o'clock Mr. and Mrs. Blanton, who were sleeping in a room off the parlor, were awakened by piano music, and thinking someone was in the parlor got up to see who it was, but to their surprise found the room dark and vacant. In the house there was a mantel clock, the property of Mrs. Fannie Streeter, that had not run for 10 years. At 3 o'clock a. m. it struck 3 and continued to run until one minute past 6 o'clock a. m., when it stopped. The strange thing about it all is that the sick child was with its parents, Mr. and Mrs. Julian, in Hazleton, three miles from the Blanton home. It began dying at 3 o'clock and died exactly at one minute past 6.

The following is reported from Merriam Park campmeeting, Minneapolis, Minn.:

An unusual feature of the afternoon exercises was the oil painting produced in the presence of nearly 200 people in 47 minutes by Professor Raymond of the association. The painting is done by spirit power operating upon the organism of Professor Raymond. The painting can be seen at the grounds with several others produced under the same conditions.

"DIRT DEFIES THE KING." THEN

SAPOLIO

IS GREATER THAN ROYALTY ITSELF.

Associated Press reports of a recent sermon to lawyers credit the Rev. T. DeWitt Talmage with saying:

"If I were on trial for my integrity or my life, and wanted even-handed justice administered to me, I would rather have my case submitted to a jury of twelve lawyers than to a jury of twelve clergymen. The legal profession, I believe, have less violence of prejudice than is to be found in the sacred calling."

The Rev. Washington Craft, a primitive Baptist minister on trial at Paintsville, Ky., confesses to the murder of two men.

Thirty Spiritualist campmeetings will be in operation next month.

The Rev. Reuben Beckim, pastor of a negro church near O'Neil, Neb., is urging that each member of his congregation put out one eye. Beckim himself put his peculiar teaching into practice some time ago, with the result that inflammation has set in in his remaining eye, and he is now threatened with total blindness. Notwithstanding that, several of his flock followed his example. Beckim declares that the Lord approves of one-eyed men, and backs up his contention with the twenty-second verse of the sixth chapter of Matthew, in which occur the words: "If, therefore, thine eye be single, thy whole body shall be full of light." It looks as if many of Beckim's congregation would, literally, follow him blindly.

Three months' subscription to the Light of Truth and Psychic World (an illustrated Spiritual novel by the author of Higher Realms) for 25 cents.

TO SPIRITUALISTS OF OHIO AND OFFICERS OF THE O. S. A.

The management of the Lake Brady Campmeeting Association have very kindly granted the Ohio Spiritualists' Association the privilege of holding a massmeeting on their beautiful grounds Aug. 1. This will be a rally day for the State Association. Dr. F. Schermerhorn and other efficient talent will be present, and it is safe to predict that it will be the red-letter day of the camping season.

Those who attended the state convention remember the "good time" had then, and let us "combine" to make this rally day at Lake Brady one of the same kind.

There will be a board meeting of the officers of the O. S. A. on that date or the following Monday.

C. W. TAYLOR, Sec. O. S. A.

Twenty-five cents will now secure a three months' subscription to the Light of Truth, the only illustrated Spiritual paper in the field.

LOOKOUT MOUNTAIN, TENN.

Successful meetings are being conducted at this camp and at the Chattanooga Unitarian church by Mrs. James H. Jackson, Francis B. Woodbury, secretary N. S. A.; Mrs. Anna E. Thomas, and President Jerry Robinson and his collaborators are to be congratulated on the result of their labors. Large and intelligent audiences attended all the seances.—Corr.

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LESSONS IN LOGIC.

DIVISIONS OF LOGIC.

Logic naturally divides itself into four parts. Part first discusses terms. Part second defines judgments or propositions. Part third treats of arguments or reasonings. Part fourth treats of fallacies and sophisms and gives rules for their detection.

TERMS.

A term is one or more words forming a part of a proposition. It is generally what our grammar books call a noun; it usually has but one noun; the sun shines; grass grows; gold is yellow. A term, however, may be made of more than one noun, as, president of the United States, is only one term, but it contains two nouns. The same may be said of city library. A term is not always simply a thing, it may be what is thought of a thing, as, the stove is hot; the air is cold. In the proposition the librarian of congress is a great statistician, there are two terms. The first is librarian of congress; the second is, great statistician. A term is always that which makes you think of a person or thing. The above terms make you think of two things; one is the librarian of congress; the other is great statisticians.

There are many kinds of terms, and no one can be a good logician until he can distinguish them one from another. The first and most common term is the singular term. That is a term which points out a singular person or object, as Robert G. Ingersoll, Cincinnati, Mississippi river. Any term which is the name of a singular thing may be called a singular term.

The next term known to logicians is by some called a common term; by others a general term. Such a term is the name of a thing of which many exist, such as river, mountain, rock, horse, cow. It may sometimes imply only two things. The term congress may indicate either or both houses of congress and therefore can come under the name general or common term. Grain of sand is a common term because it may refer to any one of the billions of grains of sand on earth.

Another term is called a relative term, because it can not be spoken without implying its complement. The term husband implies wife; parent implies children or child; servant implies master.

Next we have collective terms; these are terms which name several things collected in one whole. United States refers to all the states in the North American Union. New England refers to a group of six of the most eastern states. Library refers to a collection of books. Meeting to a collection of people.

A collective term differs from a general term. The term library, is a general term because it may refer to any one of the thousands of collections of books there in the world; while the term, state library, is a collective term because it refers to definite collection of books.

A concrete term expresses both an attribute and the object to which it belongs; as, wrong, which expresses both action and its quality; ruler, which indicates an agent and his office. It also applies to almost anything which can be spoken of in the plural, as farms, houses, hills, dollars.

An absolute term is usually an expression of quality, as thickness,

weight, color; gold is heavy, gold is yellow, gold is fusible. An abstract term is seldom if ever put in the plural. Solidity, ductility, fusibility, are abstract terms.

A privative term expresses the absence of an attribute; as blind man; leafless tree; a lame horse, or dead plant.

A positive term—sometimes called a definite term—always gives some kind of description, as four-bladed knife, indelible pencil, Hammond typewriter, black man, tall woman.

A negative term usually denotes the absence of an attribute; as, lifeless marble; dumb statue. Some logicians throw the privative term out, and class those things which come under that heading under negative term. Almost any word which begins with a non-, or which ends with -less expresses negation. Some writers class such words as brittle with negative terms, because it means immalleable. Opaque is thus classed because it means not transparent.

It is not only necessary that the student of logic should learn these terms, but he should also learn to know the moment he hears a term where it belongs. Thus the term, a boat, is a general term because it applies to any one of the millions of boats in existence; while the term The Pilgrim, is a singular term, because it singles one boat out from all the other boats in the world.

If I say the Pilgrim is 400 feet long, 400 feet long is a definite term, because it has, in a certain sense, described the steamer Pilgrim.

After learning these terms and their meaning, then we want to learn something about them. Every general term has a double meaning. The term boat has an extensive meaning; it means any and every kind of vessel that goes on the water. It has also an intensive meaning. When I say steam boat, I have reduced the extensive meaning. I now exclude every boat that is not propelled by steam. At the same time I have given it an intensive meaning by describing its quality. It is a boat which goes by steam. Every new descriptive adjective I add reduces its extension and adds to its intension. If I say Mississippi river steamer, I exclude from its extension every steamboat which does not go on the Mississippi river; but I, at the same time add to its intension by adding to it qualities which belong to a still fewer number of boats.

(To be Continued.)

See notice concerning our three months' subscription offer and premium.

ACTION.

Men who have half a dozen irons in the fire are not the ones to go crazy. It is the man of voluntary or compelled leisure who mopes, and pines, and thinks himself either into the mad house or the grave. Motion is all Nature's law. Action is man's salvation, both physical and mental. And yet nine out of ten are wistfully looking forward to the coveted hour when they shall have leisure to do nothing, or something only if they feel like it—the very siren which has lured to death many a successful man. He is only truly wise who lays himself out to work till life's latest hour; and he is the man who will live the longest, and will live to the most purpose.—B. I.

THE SPIRITUALISTS' TRAINING SCHOOL.

To the Editor: I desire to announce through the columns of your paper that "The Spiritualists' Training School" has effected a permanent organization and taken out a charter. The charter was granted by "The National Spiritual and Religious Camp Association." The headquarters of this association is in Mantua, O., was incorporated in 1890, with full power to charter other societies and to found schools.

"The Spiritualists' Training School" is a free, independent association, under no obligation to the Mantua society except in a moral and fraternal sense. It is authorized to transact business anywhere in the state of Ohio or elsewhere, to hold its sessions wherever it will be the most practicable to do so.

The officers of the Spiritualists' school are: Rev. Moses Hull, president; F. Schermerhorn, M. D., vice president; Mattie E. Hull, secretary; Milton Danforth, Jr., treasurer; Rev. Andrew J. Weaver, Prof. D. M. King and the officers of the association, exclusive of the secretary, constitute the board of trustees.

The school will hold one session every year, of not less than forty-five days, beginning not later than June 1st. A Home Department will be instituted in the near future. This will consist of a course of study and reading to be given under the direction of those having the work of the school in charge. Mr. Weaver is chairman of the committee to superintend the educational work of the school.

As soon as the constitution and by-laws of the new organization reach me from the hands of the committee, I will report more in detail, and state conditions on which different degrees of scholarships can be obtained.

MATTIE E. HULL.

The science of mediumship is taught in *Psychic World*—a book offered as a premium to a three months' subscription. 25 cents.

CHURCHES WANING.

The Rev. Thos. Dixon, Jr., in the Academy of Music, N. Y., spoke on "The New Theology," thus:

The organic church life has lost hold on the public mind. Women are the only ones who hold to church organizations of today. There are not 35,000 men in New York today who go into Protestant churches. This is true also of Roman Catholics. According to the latest statistics it is estimated that 385,000 persons attended the Catholic churches, but of that number there are many who go to church once or twice a year and some who never go unless they think they are about to die.

The decline of the ministry is another great factor in the decay of the ecclesiastical machinery. If there is one in the family who is no use for anything else, the parents make a preacher of him. There are 1,000 preachers out of a job.

If men of brains get into the ministry and begin to think, and give expression to their thought, they must get out quick or stand trial on a charge of heresy. Dr. Briggs, the brainiest man the Presbyterian church ever had, was put out when he began to think.—New York Herald.

After having contempt for a man for a number of years and freezing him into a chilliness, you can not expect him to warm up towards you in a few minutes because you have suddenly discovered that you were wrong or were laboring under a delusion through evil report. To believe evil without investigation manifests a lack of charity and you should undo your own evil before asking forgiveness.

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QUESTIONS AND ANSWERS

QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question.—Is there any efficacy in prayer? To whom should we pray? Are there any religious organizations in the spirit world?—G. A. Hicks.

Answer.—Yes, there is efficacy in prayer if you know how to pray. Comparatively few get beyond the mere formula of prayer, and those that do seldom know when or how they have been answered. Every aspiration for good is a prayer; every wish for something good to happen is a prayer; every desire to benefit others is a prayer; and every such impulse creates a vibration in nature that has its beneficial effect. Thoughts are things, and prayers are thoughts sent out for a purpose, whether as benedictions or maledictions; only that their effects vary according to the nature of the thoughts, and affecting their creator as much as they do those for whom they are intended. A personal desire is responded to according to the impulse. If pure or unselfish the prayer ascends upward, or vibrates in harmony with exalted souls. If low or selfish it finds its way to that class. The effects are self-evident. Blessings for others, like maledictions, are shared with the creator or supplicant. Spirit, the governing power of matter, is intelligent, or constitutes intelligence, per se. Whether you call this God, Omniscience, Love or Life is indifferent. It responds if you can reach it, though you may not always be aware of the response. If sensitive or intuitive you might cognize it. If not, you must await the visible effects. Yes, there are also religious organizations in the spirit world, as there are here, but limited in power according to their lack of higher truths or revelations just as the individual is. Knowledge is power in spirit, for it constitutes the law center or main-spring of the individualized intelligence, and the more you can infuse into that center the greater its power, its motive force, its influence or will. But knowledge does not depend alone on study or schooling. Experiences, trials, calamities, misfortunes, sacrifices, resisting temptations, abnegation, doing good—all add to the sum; and the keener the suffering the greater the force generated. The downtrodden, the humiliated, the poverty-stricken, the robbed and the hardest-worked thus become the greatest and most exalted. The physic, of course, is bitter to all; but the awakening from life's fitful fever is glorious; and thus the many unanswered prayers in a material way—a higher power knowing what is best for man to become happy in the next state of existence—the spiritual, which is eternal.

Question.—Why is it when passing certain people I feel hot and cold, and uncomfortably generally? Is this mediumship?—Tyro.

Answer.—Not necessarily; but you may be sensitive, and by studying these effects on you tell what these people are feeling toward you, which is synonymous with knowing their thoughts, as the nature of their feelings are based on this. Feeling hot and cold is the first indication that their thoughts are following you like a spirit, for wherever a man's thoughts are momentarily centered, there is his spirit or sense body—his astral, so-called. But a person may thus follow you in mind and have no definite thought. Then you

only sense his presence as a ghost or spirit, and feel more or less embarrassed, or hot and cold, as you term it. But by overcoming this latter feeling yourself—making yourself positive to it by bringing your own mind into action—you allay this feeling of embarrassment and meet him on equal ground (though as a rule a man on his own door-step always has the advantage of a passer-by, for he has the full force of his home surroundings behind him as a support.) But by practice you can fortify yourself and finally catch his definite thought, should he have one. Not as a thought unless you are keenly intuitive, but as a sensation, for every thought is clothed in a magnetic body which takes shape and exerts a specific influence, or has feeling—the latter betraying its nature to the sensitive. If acutely susceptible you will feel like doing just what he is thinking, and you thereby become conscious of his thought specifically, if but normally sensitive, you can by observation obtain a general idea of the nature of his thought as follows: If you feel provoked at his stare, his intentions or his thoughts are selfish; if fear overcomes you they are malicious; if disgusted or horrified they are sensual or lustful; if calm he is peacefully inclined toward you; if enthused he admires you; if sympathetic he loves you. Besides these few general sensations there are many others that must be studied. The Psychometric Dictionary considers them in detail and is the best guide for sensitives who have such questions as the above to ask. Spiritual or moral culture, however, is the pathway to a better understanding and perfection of this qualification.

Question.—Are dreams prophetic?—Joseph.

Answer.—Sometimes—especially if the dreamer is mediumistic. Spirits are often enabled to impress people in dreams when they can not reach them in any other way; that is, on certain lines. One may obtain impressions on all subjects pertaining to the present or past and yet not be able to penetrate the future, for the latter belongs to clairvoyance, while the former is of the psychometric. But there are psychometrists who are also clairvoyant, and thus able to see ahead. When asleep, however, the spirit is more or less emancipated, which constitutes clairvoyance per se. Sensitiveness is simply clear feeling and deals with things as they are. To impress such with future events, therefore, it is necessary to make them clairvoyant. This can be done at times, but not always to the degree of giving the questioner a clear perception of the future or sufficient to rely on for action. Thus the guides prefer to give them that which is of importance through dreams. To ask, for example, if it be advisable to purchase a certain piece of property, and one dreams of trouble in connection with it, postponement is in order. Or if one dreams of traveling it indicates that the purchaser will not occupy it, if trying to establish a home, and thus will not have the use of it after all. Under such circumstances it is better to await events. All earnest, aspiring souls can trust to guidance through dreams if their questions are not selfish. If the latter, however, the reply may come from a selfish spirit, and such is unreliable. It were better to have no answer through this means than an unreliable one; for dreams, like other predictions, must have an honest foundation or they are confusing. Spirit communion of any kind is as dangerous when used for selfish ends as it is comforting and helpful when honestly applied.

Question.—How can we know when we are spiritually guided?—Sitter.

Answer.—When you undertake anything for the good of the cause and it proves successful, you have been spir-

itually guided. If the reverse you have not been. Experience will teach you to observe in the future how your inclinations tend. Some people are so wavering that they cannot be guided, and yet it is this emotion or inclination on which intuition or spirit impression is based. When consistency sets in after an impression it may be relied on—provided it was an impression. Your own notion about things is not an impression from the beyond, and until you get this it is no use trying to run the cause or doing anything for it. You will go astray nine times out of ten. This is a spirit-uallism, not a mortalism. It is the spirit's cause, and only they know how to guide it through the intricacies of human thought, influences and opinion. You, as a mortal, are nine per cent influenced by mortal opinion to one of spirit, and if not experienced in spirit impression by self study and the study of influences, you would better not undertake anything serious or expensive until you can see your way ahead in advance or through an experienced medium.

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The champions of the right,
Who, with their armor girded on,
Have passed beyond our sight?
Are they where palms immortal wave,
And laurels crown the brow?
Or was the victory thine O Grave?
Where are they? Answer thou.

The earth is green with martyr's graves,
On hill and plain and shore,
And the great ocean's sounding waves
Sweep over thousands more.
For us they drain life's bitter cup,
And dared the battle strife;
Where are they, Death? Oh, render up
The secret of their life!

Lo! how the viewless air around
With quickening life is stirred,
And from the silences profound
Leaps forth the answering word:
"We live—not in some distant sphere,—
Life's mission to fulfill,
But, joined with faithful spirits here,
We love and labor still."

"No laurel wreath, no waving palm,
No royal robes are ours,
But evermore serene and calm,
We use life's noblest powers.
Toll on in hope and bravely bear
The burdens of your lot;
Great, earnest souls your labors share;
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 Quiet and just?
 Where to no form of creed
 Fettered are thought and deed,
 Reason and trust?
 'Tis where the great free mart
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 Forth the great ships depart
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 'Tis where the wise men's eyes,
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